
T H E
CRITICAL REVIEW.

For the Month of *April*, 1761.

ARTICLE. I.

A Dissertation on the Rise, Union, and Power, the Progressions, Separations, and Corruptions, of Poetry and Music. To which is prefixed, The Cure of Saul, a sacred Ode. Written by Dr. Brown. 4to. Pr. 10s. 6d. Davis and Reymers.

THE work before us can stand in need of no recommendation, when the public is informed in the title page that it is written by the great Dr. Brown, the multiform, inimitable, universal genius of the age, the poet, the playwright, the philosopher, the dictator, the musician, the divine, the author of *Barbarossa*, *Essays on the Characteristics*, the much-admired and now forgotten *Estimate*, *cum multis aliis*; a gentleman who

——— in one revolving moon
Is statesman, poet, fiddler, &c. &c.

But we should swell our review to a volume as large as this *Dissertation*, if we were to enumerate all the obligations which this copious writer has laid, from time to time, on the world of literature; suffice it to say, that he has lately enriched it with a *Dissertation on the Union of Poetry and Music*, which, we are told, though containing no less than two hundred and forty-six quarto pages, is only an *incidental* part of a larger and much more considerable work on the *Principles of Christian Legislation*, in eight books, to be published with all convenient speed: in the mean time, we must content ourselves with this imperfect side-view of the edifice, till the doctor shall think proper to enlarge the prospect.

We have perused the whole of the work before us with some care, and shall present our readers with a brief analysis of it, together with a few extracts, and leave the decision of its merit to their impartial determination.

Dr. Brown then having, in his first section, previously informed us that the purpose of this dissertation 'is to trace the *rise, union, and progression* of *poetry and music*, as they are found to exist in their several kinds and gradations among mankind; thence to consider the causes which have produced that *separation* under which they now lie, and have often lain, among the more polished nations; and in conclusion, to point out the *circumstances* in which, and the *means* by which, they may possibly be *again united*;' proceeds to acquaint us with the method of enquiry which he proposes to make use of, namely, by taking a view of man in his savage or uncultivated state; wherein he observes, that whatever is founded on such passions and principles of action as are common to the whole race of man, will be most effectually investigated. He remarks in the next section, that in savage life all the passions of man are thrown out by the three powers of action, voice, and articulate sounds; that at first the gesture is naturally uncouth and horrid, the voice nothing but howls and roaring, the language like the gabbling of geese; but that, in process of time, the natural love of a measured melody throws the voice into song, the gesture into dance, the speech into verse or numbers: the addition of musical instruments comes of course, being but imitations of the human voice, produced by frequent trial and experiment. Such is the generation and natural alliance of music, dance, and poem, which we find moving hand in hand among the savage tribes of every climate. In support of this assertion concerning the savage tribes, the doctor gives us a long quotation from father Lafitau's description of the Iroquois*.

Next section contains an enumeration of the natural † consequences of a supposed civilization amongst these savages, when the

* * The Iroquois, Hurons, and some less considerable tribes, are free and independent savages, who inhabit the northern continent of America; and extend their settlements from the back of the British colonies to the borders of the great lakes, along the skirts of Louisiana, and down the river Ohio, towards the Mississipi, and the gulph of Florida.

† 1. Their idea of music, in its most enlarged sense, would comprehend the three circumstances of melody, dance, and song; 2. The chiefs or legislators would often be the principal musicians. 3. Their most antient gods would be styled fingers and dancers. 4. Measured periods would naturally arise. 5. Their earliest histories would be written in verse. 6. Their maxims, proverbs, and laws. 7. Their religious rites would be

the use of letters should come among them, and be cultivated with that spirit which is natural to a free and active people. In support of these deductions, our author in the ensuing section endeavours to *realize* them, by shewing that such consequences did, in fact, arise in antient Greece; which he proves from the testimony of Plato, Lucian, Strabo, Plutarch, Homer, Hesiod, and other antient authors. In the doctor's illustration of the principles he had advanced, and his account of the progress of antient poetry and music, the particulars of which are too numerous to be here inserted, we must do him the justice to acknowledge, that there are many sensible and judicious *observations, some long established errors and prejudices

be accompanied by dance and song. The author goes on thus with six-and-thirty articles, too many to be here inserted: the use which he afterwards makes of these suppositions may be seen above.

* Amongst these, what doctor Brown observes concerning the rise of tragedy is extremely judicious.

‘ It is matter of astonishment (says he) to hear the learned at all times ascribing the rise of tragedy to causes merely accidental; and confining it to the single adventure of Thespis and his rout, singing the praises of Bacchus at a *casual* vintage. Thus Dacier among others, affirms roundly, that “The first dramatic person which Thespis *invented*, was only *designed* to give respite to the choir; and what he recited was no more than an appendage to tragedy.” In the same manner the sensible and learned Brumoy delivers at large the common system, with respect to the birth and progress of the *tragic* species. All this is in contradiction to the workings of nature; and, without proof, supposes that to be a *casual invention* in a *particular* instance, which was indeed the *natural progress* of passion expressed by *melody, dance, and song*. We have seen, that an union of narration and concurrent shouts of praise takes place even in the rude festivals of the savage tribes: ’tis altogether repugnant, therefore, to the nature of things to suppose, when *letters* had given accents to the rapture of the surrounding audience, and moulded the ode into form, that this natural union should not be upheld. Though, therefore, the first rise and progress of the tragic species in Greece were hid in darkness, through a want of recording history, yet, from a similarity of causes and effects which we find among the barbarous nations of America, we might fairly conclude, that it had not a *casual*, but a *certain rise from nature*; according to the principles here given.

judices confuted and removed, and many ingenious remarks interspersed, which render this part of the work curious and entertaining.

Having

‘ But ancient history is not silent on this subject. It gives us a variety of facts, which overturn the common system, and tend to confirm what is here advanced. Plato says expressly, that “ Tragedy was very ancient in the city of Athens, and practised there, long before the age of Thespis.” We are assured, on the authority of other writers, that “ a report prevailed in Greece, that certain tragic poets had in ancient times contended at the tomb of Theseus.” Suidas even mentions one Epigenes by name, a tragic poet, prior to the age of Thespis.

‘ But a still stronger evidence presents itself: for even the very substance and form of one of these rude out-lines of savage tragedy remains in a respectable author of antiquity. “ In ancient times (saith Strabo) there was a contest of musicians who sung pæans in celebration of the god Apollo: this was established by the inhabitants of Delphi, after the Christian war.” The description of this contest is not incurious. “ The poem was composed by Timosthenes: the subject was the victory of Apollo over the *serpent*: the *first* part was the *prelude* to the battle; the *second* was the *beginning* of the engagement; the *third*, the *battle* itself; the *fourth* was the *pæan* or *triumph* on the victory; the *fifth* was an imitation of the *agonies* and *hissing* of the *dying serpent*.”

‘ Here we have the very form and substance of a first rude essay towards tragedy, compounded of *narration* and *correspondent songs* of triumph.

‘ Nay, as a farther confirmation, not only of this particular article, but of the general principles on which this dissertation is built, we learn from other authors, that Apollo himself was the founder of these *contests*: that the *god* was the *first* who *sung* his *own exploit*; that he first described his engagement with the serpent; and that a part of the contest consisted in an imitation of Apollo, who *danced after his victory*. In this whole scene, of the *god* of music *singing, dancing, and praising his own achievements*, we have the genuine picture of a *savage chieftain*.

‘ It appears, therefore, that tragedy had a much earlier and deeper foundation in ancient Greece, than the accidental adventure of Thespis and his rout: that it arose from *nature*, and an unforced union and progression of *melody, dance, and song*.’

The following observations on Æschylus seem likewise founded on truth.

‘ Here,

Having traced the origin, and described the progress of the sister-arts, and accounted for their union, he proceeds to account

‘ Here, says he, we must again depart from the general body of critics; most of whom, from Aristotle down to our own times, unite in supposing that Eschylus was only a casual imitator of Homer, and drew the idea of all his tragedies from the Iliad. A noble critic of our own country hath affirmed this in the fewest and strongest terms; and says, that “ There was no more left for Tragedy to do after him (Homer) than to erect a stage, and draw his dialogues and characters into scenes.”

‘ It may be deemed presumptuous, perhaps, to question a point wherein the great master-critic of Greece hath himself decided. But let us remember, that the days are now past, when it was held a point of honour, to *swear* to the *opinions* of a *master*. Aristotle is often admirable, generally judicious, yet sometimes perhaps mistaken, even in his judgment of men and things relative to his own country. He was more especially capable of being misled by the common opinion in this point; in which neither he nor any of his countrymen could be sufficiently informed, for want of a competent knowledge of the genius and character of savage manners,

That Eschylus was not a mere imitator of Homer, that he was a great and original poet, who exalted his art one degree beyond his predecessors in his own country, seems a point which collateral arguments strongly confirm. We are informed, in general terms, that there were no less than fifteen tragic poets, who writ before him; and the probability is much stronger, that he should draw his improvement from the *scenic* representations already established, in which he found one dramatic person and an accompanying choir, which, in all probability, stood in the place of a second person, and often sustained a kind of dialogue with the principal interlocutor; than that he should have recourse to Homer’s poems, in which no dramatic representation was to be found.

‘ To this argument may be added another, drawn from the style and manner of Eschylus, so different from that of Homer. For Homer is equal, large, flowing, and harmonious: Eschylus is uneven, concise, abrupt, and rugged: The one leads you through the grand but gentle declivities of hill and dale; the other carries you over a continued chain of rocks and precipices. Now if Homer had been the model of Eschylus, some *similarity of manner* would probably have ensued.

‘ A third and still stronger proof arises from the essential difference of their subjects, both in extent and nature; in extent,

count also for their separation and decay. He remarks, that the dance was separated from the song by the rise of the gymnastic art, the natural effect of a warlike character; that the separation of the complete character of legislator and bard followed of course from decreasing enthusiasm, and the increasing labours of government, which accounts for the rise of the *doctores*, or bards of ancient Greece. Corruption of manners, he very judiciously observes, brought on the corruption of music; and this corruption of music still farther corrupted manners; in consequence of this corruption, and as a natural effect of music's sinking into a mere amusement, the poet's character became quite distinct from that of chorist, actor, or dancer, and these distinct from each other. For the moral end being now forgot, and nothing but amusement attended to, a higher proficiency in these arts became necessary, and consequently a more severe application to each. An inroad was likewise made into the muse's territories: 'the public musical contentions admitted *prose*, as an aspirant to the palm originally due to *poetry* and *song*. Herodotus was the first who was crowned for *writing* and *speaking* (or more properly for *singing*) *history* at the public contest; and it is remarkable, that although he brought down the *song* to the *prosaic* manner, yet still his work retained the *fabulous air*, as well as the *appellation* of the *muses*; all which circumstances, considered in union, may lead us to the true *poetic* and *fabling* genius of his celebrated history. Thucydides hints at this practice in the beginning of his noble work: declaring, that he means it not as a mere exercise for the *public contest*; but as a valuable possession for *after-ages*. In later times it became a common practice for *sophists* and *rhetoicians* to contend in *prose*, at the Olympic games, for the crown of glory. The

because the one is of *long*, the other of *short* duration: in nature because Homer's poems are chiefly employed in the exhibition of *character* and *manners*; those of Eschylus in the representation of *terror* and *distress*. Had he been that mere imitator of Homer which the critics have adjudged him, and had nothing to do but to erect a stage, and to draw Homer's dialogues into scenes, he would have been content to have taken *his* subjects from the *Iliad*, and, according to Horace's sober rule, have never ventured beyond the siege of *Troy*. He would have brought upon the stage the anger of Achilles, the battle of Paris and Menelaus, the parting of Hector and Andromache, the seats of Diomedes; and would have contrasted the *strength* of Ajax with the cunning of Ulysses. Nothing of all this appears: on the contrary, his *subjects* and *manner* are equally *his own*; and *both* of a genius opposite to those of Homer.'

Del-

Delphic *oracles* kept pace with these progressive separations: in the early periods they were delivered by the *pythia*, with frantic gesture (*dance*) *melody*, and *rythm*. In a succeeding age, we find the *Pythia* hath quitted her complex character; *poets* are appointed for the service of the temple, and turn the *oracles* into *verse*: but in the later times, this practice had also ceased; and the *oracles* were given in plain prose.—In the days of Aristotle, a general and almost a total separation had taken place. The art of playing on the *lyre*, which had been the *glory* of their early *legislators*, was now regarded as a *reproach* to a young *king*: the art of *singing*, which had once been a distinguishing attribute of their *gods*, was now reckoned an ignoble practice for a *man*: the *chorus* of some of their dramas gave way to *melody* merely *instrumental*, which now first assumed the name of *music*: the *rhapsodists* had, about this time, began to quit a part of *their* profession; and instead of *singing*, often *recited* Homer's poems. To conclude all, the great master-critic and politician of Greece, viewing music in that corrupt state which it held in his own time, though he still asserts its use in private education, gives up the public musical exhibitions, as only fit to gratify the taste of an abandoned people. But in the later period when Plutarch writ, its utility had vanished even in private life: for he declares, that *music*, which had formerly been so important and salutary in its effects, was now become a mere amusement of the theatre, and no longer applied to the education of youth. Hence the power, the dignity, and the utility of *music* sunk into a general corruption and contempt.'

The author then proceeds to consider the natural union and progression of melody and song in other European countries. With regard to the northern nations, he observes, that we know little of them from antient history, till the legislator's character had been separated from that of the musician; in which period we meet with the poetic and musical character united in almost every northern clime; such as the Scaldi, or bards, the Gaulish bards, the British bards, and the Irish bards, all of whom he minutely and accurately describes; and then proceeds to consider the natural union and progression of melody and song in China, Peru, and India, deduced from savage life and manners. With respect to the extent and progression of music in China, he observes, 'that they have no musical notation; that composition in *parts* is altogether unknown; and that the whole *choir* sings the *same* melody: that their music is altogether of the *diatonic* kind, and even wretched to an European ear: yet they boast of its wonderful powers in former times; whence some of the historians seem to guess that it hath degenerated; while, in reality, no other consequence can be justly drawn, but

that either the people are less *ignorant* and *barbarous*; or that music is now less assiduously and powerfully *applied*; or that certain *separations* have ensued, similar to those which took place in ancient Greece; any of which causes must naturally destroy its force.

‘It appears, however, that the progression had advanced so far in some former period, prior to Confucius, as to produce *dramatic representation*, mixed with *song*: and in conformity to the principles given above, we find, that as they regard not the *unities* of action, place, or time, so neither is any *continued choir* in use; though there be manifest remains of it in their *plays*: for at the conclusion of scenes or acts, as well as at other times when a *pathetic* circumstance occurs, the persons of the play, instead of *declaiming*, begin to *sing*. The *prologue* resembles that uncouth one of Greece, that is, he tells you *who* he is, and *what* is his *errand*. All their plays have a *moral* or *political* direction, suited to the genius of the people and the state. They know not the difference between *tragedy* and *comedy*; another circumstance which confirms the principle given above, concerning the true rise and distinction of these two kinds in Greece; for the *Chinese*, as they have ever been of a *timid* and *peaceable* character, so neither are they given to *raillery* or *sarcastism*, but altogether to *civility* and *mutual respect*. Hence, neither the *tragic* nor *comic* drama could probably arise, so as to be marked as a *distinct species*. Accordingly, their *plays* are generally of an *intermediate* cast, between *terror* and *pity* on the one hand, *sarcastism* or *ridicule* on the other. The “*little Orphan of China*,” indeed, which is given as a specimen by Du Halde, borders on the *tragic* species: but this play is but one of a hundred, most of which are of a different cast; and was selected by him, because he thought it the best adapted in its genius, to the spirit and taste of the Europeans: for he tells us expressly, that the general character of their plays are altogether different from this; that they are commonly of a *middle* kind, and neither *tragedy* nor *comedy*. Another circumstance of the progression must be marked; which is, that their *actors* are a *separate* rank from their *poets*; that they are formed into *companies*, and have lost their original dignity of office and character.’

He describes the state of music and poetry in Peru, as related by Garcilasso de la Vega, and of Proper India, as told by La Croze. He then gives us a select section on the music and poetry of the antient Hebrews, which leads him to an easy solution of a fact which had been regarded as mysterious by some of the learned, viz. that ‘while most other nations had their bards or poets, the Jews, though their compositions are uncommonly sublime, never had any *poets by profession*, nor even
a word

a word in their language which denotes the character.' To this our author says, that 'their prophets were indeed their bards, and appear to have been invested with all the dignity belonging to that office in its most honoured state. But as the Almighty God, and the great events of his *providence*, were the continued *object* of their *songs*; so, the *poetic* or *musical* character was but *secondary* to the *religious*; therefore the name of *bard* was swallowed up and lost in the higher title of "The PROPHET of the MOST HIGH."

Dr. Brown then descends to the state of music and poetry in antient Rome, the general want of which in that imperial city, he observes, hath been falsely attributed to their warlike disposition, their attention to conquest swallowing up all other regards. Our author, however, thinks proper to attribute their defect in these sciences to another cause, arising from his own principles. 'Melody, dance, and song, says he, being the natural effects of savage manners continuing through several ages, it must follow, that *colonies* will in general be found to possess them in a very imperfect state. For *colonies* are seldom sent out, till that early period is past, when the *legislator's* and *bard's* character are united in the same person. Hence, the *leader* of the new colony not being possessed of the poetic and musical enthusiasm, can neither have *ability* nor *inclination* to instil or propagate these arts among his followers. Thus the first leading flame of enthusiasm is quenched: and the inferior ranks, being busied in the affairs of their new settlement, have not that leisure which the unemployed savage state affords, to turn their attention on these natural pleasures: for colonies of men seldom depart from their native country, unless when driven by some kind of *necessity*: and therefore must betake themselves, for subsistence, either to *industry* or *war*. The last of these was the chief occupation of the Roman state: and thus, not because they were a *warlike* people, but because they were a *needy colony*, the *musical arts* which were so *powerful* in *early Greece*, were so *weak* in *early Rome*.'

In confirmation of this, Dr. Brown endeavours to trace the progress of the Roman music and poetry thro' the several succeeding ages; and concludes by observing, that as the manners and principles of the Romans grew more profligate, the genius of the poetic and musical arts kept pace with them, and grew not only an intolerable burthen, but became, at length, of most pernicious influence on the state, till the degenerate arts sunk with the degenerate city.

This naturally leads the writer into a detail of the state and separation of music and poetry among the polished nations of Europe. The musical arts, he here observes, could not arise from

from the ruins of the Roman empire, but from the ineffectual principle of *mere imitation*. They wanted that *native* force and vigour which had given them so free and full a growth in ancient Greece.

‘ Such therefore being the birth of the *modern poetry* and *music* of Europe ; having been the casual offspring of the corrupted Roman arts, which were themselves no more than partial imitations of the Greek, in their state of separation and weakness ; no wonder if the *modern transcript* be *inferior*, not only to the *original*, but the *first copy*.’

‘ Before the Roman empire fell to ruin, its rulers took care, to the utmost of their power, to extirpate the native music of the barbarous countries which they conquered. Of this Julius Cæsar, Ammianus Marcellinus and Suetonius inform us. This was a high stroke of policy : for their native songs being (as in ancient Greece) the repository of their religious and political system, nothing could so effectually *subdue* the *minds* of these barbarians, as the banishment or destruction of their *bards* and *druids*. We have already seen Edward the first of England acting the same tragedy in Wales, on the same principle.

‘ On the revival of learning, the three greater kinds of *poetry* were, in many instances, necessarily *divorced* from *music*. For the Greek and Roman poets being the only approved *models*, could be read and imitated by *scholars only*. Thus, the *art* which in ancient Greece had been the genuine effect of natural enthusiasm, and aided by a native and correspondent melody, had been delivered to the people by the inraptured bard, could now be studied and attained only by the *sequestered few*, who were swallowed up by a literary application, often ignorant of the powers of music, and little acquainted with society and mankind.—Hence the *epic poet* (the manners of the times likewise forbidding) could no longer appear at the place of public concourse, with his lyre and festal robes, to charm the listening audience with his legislative songs ; but retired to the *closet*, and with a more composed mien delivered his inspirations in written verse, for the pleasure, admiration, and instruction of mankind—This might have been indured : because some of the general ends of that calmer species may be obtained by a *home-application*. But the misfortune was, that even *tragedy* and *ode*, whose end is to shake the soul with terror, pity, or joy, by a *theatrical exhibition*, and the *powers* of *music* ;—even these, in many instances and in different periods, were *divorced* from their *assistent arts*, and became the *languid amusement* of the *closet*. For being often written by retired and speculative men, unacquainted with the workings of the human soul, and attending only to the *external form* and *poetic ornaments* of the Greek
drama ;

drama; their vanity hath been either to *soar* or *dive* into *obscurity*, to substitute mere *imagery* in the place of *passion*, to plan and write in a *cold* style, so far removed from nature, as to be incapable of a *living representation*; in a word, to compose *tragedies* that cannot be *acted*, and *odes* that cannot be *sung*.

As the modern poetry thus became often unfit for music, so from a singular cause the separation was confirmed, and music in its turn became often unfit for poetry. After many centuries had passed in darkness, Guido arose: and with a force of genius surpassing that of all his predecessors, invented the art of *counter-point*, or *composition in parts*: yet this very circumstance, which seemed to promise so noble an improvement in music, was a strong concurrent cause of compleating its divorce from poetry. For now, *instrumental* music, having assumed a new and more inviting form, and being ennobled by the principles of a complex and varied *harmony*, was introduced as being of itself a *complete* species, independent of poetry or song. This gave it an *artificial* and *laboured* turn; while the composer went in quest of curious harmonies, discords, resolutions, fugues, and canons; and prided himself (like the poet) in a pompous display of art, to the neglect of *expression* and true *pathos*. And thus modern music, on its first rise, was in a manner divorced from *poetry*, *legislation*, and *morals*.

Our author then proceeds to observe, that the four distinct forms in which the two arts (of music and poetry) still maintain an imperfect union are, 1. The common song, or *canzonette*. 2. The *opera*, or *drama* for the *stage*. 3. The *anthem*, or *motet*, for the *church*. 4. The *oratorio*, or sacred *drama*. What doctor Brown says on the song, or *canzonette*, is not worth troubling our readers with: the modern opera, he contends, is no more than a revival of the old Roman tragedy. 'It emerged (our author observes) at a time when the general state of manners in Europe could not naturally produce it. Had it been the result from *nature*, its production would have been more *general*. It emerged in that very city, where most probably it must have lain hid: in a city, whose other entertainments are evidently borrowed from those of ancient Rome. And if to these arguments we add this farther consideration, that the subjects of the very first *operas* were drawn from the fables of ancient Greece and Rome, and not from the events or achievements of the times; and farther, that in their *form*, they were exact copies of the *ancient drama*; these accumulated proofs amount to near a demonstration, that the Italian *opera* is but the *revival* of the old Roman *tragedy*.

'Such being the *birth* of the modern *opera*, no wonder it inherits the *weakness* of its *parent*: for we have seen, that the Roman

man tragedy never had its proper effects, considered in a *legislative* view ; having been separated from its important ends before its arrival from Greece. As therefore it had declined into a mere *amusement* when it was first adopted by Rome ; and as we have seen, that in proportion as the Roman manners grew more dissolute, tragedy sunk still lower in its character, till at length it became no more than a kind of mere *substratum* or *groundwork*, on which the actors displayed their abilities in *singing* and *gesticulation* ; it was altogether natural that it should rise again in the same unnerved and effeminate form.

‘ From these causes, therefore, we may trace all the features of the modern *opera*, however *unnatural* and *distorted* they may appear. The *poem*, the *music*, and the *performance*, as they now exist in *union*, are the manifest effects of this spurious origin.’

This method of reasoning doctor Brown endeavours to support by several reflections on the absurdities of the subject, the recitative, and performance of the opera ; and concludes, on the whole, by remarking, that ‘ the *subject*, the *music*, the *action*, the *dress*, the *execution*, *decorations*, and *machinery*, are such a glaring compound of trifling and absurd *improbabilities*, that the *tragic influence* is *overlaid* and *lost* ; nor is it possible for any impartial and rational spectator to take part in the dramatic action, or be *moved* by the *ill-feigned distress*.’ The admirers of operas will but ill relish the doctor’s severe strictures on this admired entertainment. We wish, notwithstanding, for the sake of his reputation, that he had never been more in the wrong than in what he has advanced on this subject.

We shall pass over our author’s remarks on the *anthem*, which have nothing in them very new or striking, that we may have more room to lay before our readers his opinion of *oratorios*, which constitute so essential a part of our *Lenten entertainment*.

‘ The *oratorio* *, (says doctor Brown) is a *dramatic representation* of some story taken from the sacred scriptures, or the records

* After some severe reflections on the defects of the oratorio, as at present exhibited amongst us, the doctor thus concludes his observations on it.

‘ The *performance* of the *oratorio* in England, under its present defective state, in some respects may be censured ; in others, is to be approved. The exhibition of the choir and accompanying band is not only decent, but grand and striking : a becoming gravity attends it, both among the performers and the audience. The airs and choirs are often sung with a decorum not unsuitable to the dignity of the occasion. On the other hand, there are defects which naturally arise from the *separation* of

cords of the church, accompanied with music. Its origin is attributed to the barbarous period of the *croisades*; when companies of *pilgrims*, returning from Jerusalem, formed themselves into *choirs*, and sung the praises and achievements of saints and martyrs. Thus it is said to have arisen and been established in France. But how it could assume the form of *dramatic representation accompanied with music*, is hard to say, without supposing it (like the *opera*) to have been the effect of an *imitation*. On this principle we may trace it to a probable origin. It is well known, that the pagan shews were often exhibited in the temples, or at the tombs of deceased heroes: 'tis no less certain, that the early Christians adopted the practice, with a due change of objects, either from a mere imitation of the pagan custom, or with a view to the conversion of idolators. Nothing, therefore, could be more natural, than that the musical accompaniment should remain, though the objects were changed. Of this mode of piety we have a clear instance in a discourse of Augustine, who condemned the practice; where, speaking of Cyprian's tomb, he says, "Not many years ago, the petulance of the dancers had invaded this sacred place, where the martyr's body is laid: all night long prophane songs were sung, and were accompanied with theatrical gesticulations." Now supposing this practice to have still subsisted in some remote or obscure part of Asia or Greece, it might naturally be adopted by companies of devout pilgrims, in their peregrinations to the holy land: and thus the sacred musical drama would be *naturally produced*.

In Italy the origin of the *oratorio* is said to have been more recent, and clearly the effect of an imitation. We are told, that the famous Philip de Nery, a native of Florence, and founder of the congregation of the priests of the *oratory* in the year 1540, observing the strong passion of the Roman people for *musical representations*, invented the *sacred drama*, with a view to their improvement in piety. Hence it is said to have received the name of *oratorio*, which it still wears. The *opera*, already established at Venice and Rome, was his model: he had little more to do, than to change the objects from *pagan* to *christian*: and thus from Italy it spread into other parts of Europe.

of the *performer's* from the *poet's* and *musician's* art.—The fingers are not always so animated in their manner, as to create a belief in the audience (whenever a true poetic and musical expression are united) that they feel the sentiments they express. If a grand simplicity of performance were still more studied, it would give an additional lustre to their talents. Above all, the *flourished close* or *cadence* is below the dignity of the *sacred drama*, and absolutely destructive of all true musical expression.'

‘ The capital impropriety and defect of this entertainment, while it wears the *dramatic* form, is the perpetual recitative or musical accompaniment in the interlocutory parts, similar to that of the *opera*. This is a circumstance so repugnant to modern manners, and therefore so far out of nature, that no audience can be much affected by the representation, or take part in an action so improbably feigned. The necessary effect of this glaring improbability is a general inattention to the *subject*, and a regard centered chiefly on the *music* and *execution*.

‘ Of this species of *poem* the *Italians* have some fine ones, written by Metastasio. They cannot perhaps be ranked in the first class, either for sublimity or pathos. But elegance of style, simplicity of plan and conduct, animated by a noble spirit of devotion, prevails throughout these compositions. The *music* of the *oratorio* in Italy too much resembles that of the *opera*: simplicity, majesty, and devout expression, are sacrificed to the composer's vanity or ill-directed art.

‘ The *performance* of this *sacred drama* in Italy is said to be attended with many of the same circumstances of impropriety with that of the *opera*, from which it had its origin: all tending to render it rather a subject of mere amusement, than of piety and virtue. Add to this, that being performed in the churches, it may be questioned whether the drama be dignified, or the temple prophaned, by so inadequate a representation.

‘ In France, I do not find the *oratorio* is now in use: its first rude form produced *comedy* and *tragedy* in that kingdom: but the parent seems to have died at their birth.

‘ In England, this *sacred drama* is in some respects *well*, in others, *ill* conducted. Next to the perpetual musical accompaniment, the leading impropriety hath arisen from an entire *separation* of the *poet's* and *musician's* office. Even when the *poet* remains *principal*, this separation tends to bad effects: but to compleat the evil, the *musician's* character hath here, in many instances, assumed the *precedence*; and the *poet* become *subservient* to him, as his *director*. How this came to pass, may be easily explained. This kind of poem being unknown in England when Handel arrived; and that great musician being the first who introduced the *oratorio*; it became a matter of necessity, that he should *employ* some writer in his service. Now this being a degradation, to which men of genius would not easily submit, he was forced to apply to *versifiers* instead of *poets*. Thus the poem was the effect either of hire or favour, when it ought to have been the voluntary emanation of genius. Hence, most of the poems he composed to, are such, as would have sunk and disgraced any other music than his own.’

Of this, as of every other work, the *quo tendit*? the use and
advan-

advantage that may redound to ourselves, or to our posterity, is certainly the most material point to be considered. To this our author now hastens, and in his thirteenth section (which is the only thing of consequence in the whole performance) comes, at last, to consider the circumstances in which, and the means by which, the arts of poetry and music may again be powerfully and effectually united.

Our author is of opinion, that though the character of the legislator and bard, which naturally separate in an early period of civilization, cannot again be generally and fully united, the legislator may, notwithstanding, still continue to protect poetry and music, and sometimes even to possess them; and in like manner the poet, though no longer a legislator, may still occasionally exert his salutary power by his influence on the passions of the soul. The poet's and musician's office cannot probably be united in the same person; but the poet may select and adapt proper music to his poem, or the musician may select and adapt proper poetry to his music. 'The *singer's* profession can seldom be united with that of the *poet*, and not generally with that of the *musician*. The same cause will maintain the separation here, as in the poetic and musical professions. The arts, in their present refined and complicated state, separately demand such continued application and various qualities, as seldom meet in the same person.—'Tis the performer's province, therefore, in this state of separation, to conform to the genius of the *poem* and the *music*. As the musician is subordinate to the poet, so the performer is subordinate to *both*.

'The *epic* poem cannot be again united with music. The reasons may be collected from the preceding parts of this dissertation. The long narrations, the frequent dialogue, the mixture of calm description and unimpassioned sentiment, all these are clearly incompatible with the musical alliance, unless where long-continued custom, and a pre-establishment drawn from savage manners, had produced and confirmed an union. But this, once broken, can never be effectually restored: for it must ever want that foundation of *habit*, on which it first arose, and gained its power.

'The *tragic* poem can never again be powerfully united with music. This repugnance ariseth from the same cause with the last. For here, the continued musical accompaniment, mixing itself with the dramatic character and the perpetual dialogue, forms a *whole* so incompatible with modern manners, and so far out of known nature, as destroys that probability which is the first foundation of a true pathos.

'The *ode*, or *hymnal* species, may be again properly and forcibly united with *music*. We have already seen the foundation
on

on which the species is more universally allied with melody than any other. The great mean of their powerful union must be a pathetic and correspondent simplicity of composition in both. —With respect to the pathetic simplicity of the *ode*; although the obscure, the learned, the cold, the florid, the wordy, the amusing style, hath been too generally adopted by the moderns; yet this false manner is not so strongly established, as to preclude all possibility of a general reform: for we find, that where the poem is written in the simple, intelligible, and pathetic form, it is more generally approved (except only by *mere scholars* who are ignorant of nature) than the opposite manner of false refinement. In proof of this, we need only alledge the two noble odes of Pope and Dryden; which the world in general understand, feel, and admire.

‘A *simple and pathetic melody* may be no less successfully adopted, and applied to poetry. This is evident, from the incidental and frequent practice of the greatest masters, Handel, Marcello, Bononcini, Corelli, Geminiani, and their best disciples, are often admirable in the pathetic simplicity of song: more especially they are so, when they are fortunate enough to forget the ostentation and parade of art. The success is answerable to their desert: for this simplicity of style is admired beyond the artificial, by *all*, except only a *few*, whose taste (like that of the *mere scholar-tribe*) is debauched by their own false refinements.

‘The arts of poetry and music, (our author thinks) thus properly united and improved, may possibly by degrees be made a part of *education*, and applied to the culture of the youthful mind, in subjects *religious, political, and moral*.’ Though it must be owned, that, under the present state of manners, and the established forms of education, this event is rather to be wished than hoped for. Instead, therefore, of urging a theory which might be regarded as visionary and chimerical, the writer of the *dissertation* contents himself with pointing out ‘in what respects the four principal kinds in which poetry and music are now united, may be either improved in their form, or more effectually directed to their proper ends.’

With regard to the song, or *canzonette*, the author is of opinion, that, *if properly written*, it may tend in a great measure to influence the taste, and fix the morals of youth. ‘It may seem a paradox, says he, (a figure which doctor Brown was always fond of) though perhaps a certain truth, that the future and leading colour of the passions, in both sexes, hath often been determined by a *song*. Poets and musicians, therefore, would do themselves the truest honour, if they would religiously abstain from lending the attractive colours of their respective arts to the embellishment of licentiousness and vice.’

The anthem, he thinks, with respect to its subject, neither needs nor admits improvement; though the proper selection of words for the music is a matter of some importance, and which calls for a regulation. 'A great and pathetic simplicity of style, kept ever in subserviency to the sacred poetry, ought to be aimed at, as the truest, and the only praise. The same devout simplicity of manner may be attained in the performance, and ought to be studied by the organist and *choir*: their ambition should lie in a natural and dignified execution, not in a curious display of art.'

With respect to the two dramatic forms, the opera and oratorio, the doctor seems to think they can never admit of an effectual reformation, while the dramatic form and the musical accompaniment remain in union. 'To hear kings, and warriors, statesmen, philosophers, patriarchs, saints, and martyrs, holding long conversations with each other in musical recitative, is a circumstance so totally out of nature, that the imagination immediately revolts, and rejects the representation as absurd and incredible. The *recitative*, therefore, or perpetual musical accompaniment which prevails in both, being thus unalterably at variance with the *dramatic form*, the *one* or the *other* must be destroyed ere *probability* and *pathos* can arise.' The doctor tells us immediately afterwards, that the only method of a reform which can be effected, is by destroying the recitative, or musical accompaniment.

Thus, after all the pains taken in so many pages to shew the advantages of poetry and music united, and the melancholy effects of their separation, we are told at last, that the only method to render them both agreeable is to disunite them; but the doctor, aware of this objection, informs us soon after, that he only proposes their separation in one circumstance, as the necessary means of completing their union in another.

The doctor then presents us with a long and studied encomium on what he calls the narrative or epic ode, the proper form of the musical exhibition of great, terrible, or pathetic actions; wherein, 'supposing the action to be simple and impassioned; the *poem*, the *music*, and *performance*, if well conducted, will be attended with such a degree of *nature* and *probability*, as will give the alliance of poetry and music their highest power and pathos. The intermixed narrations must be short and animated: the songs and choirs various and expressive; and being frequently interrupted by the brief recitals, may by these means be inspirited far beyond the simple and continued ode, which from its unbroken length often degenerates into langour. By this union, all the striking parts of the action may be brought forth to view, while every thing that is cold, improbable, and

unaffected, may be veiled in darkness.—The *recitative*, or musical accompaniment in the *narrative* parts, will *here* lose a great part of that improbability which incumbers it in the *dramatic* representation: for *here* the *reciter* is a professed musician, whose province lies in the enthusiasm of song; and the *narrations* being *short* and *animated*, beyond what is possible in the continued use of *dialogue*, they approach nearer to the genius of the *ode*, and therefore may without improbability or impropriety receive a musical accompaniment which approaches nearer to a full and direct song.—And lastly, the *songs* and *choirs* are in their performance so far from being unnatural, that they are no more than a powerful transcript from nature, impelling those who hear the recital of the action, and are instructed in the laws of melody, to join in every represented scene of joy, triumph, terror, exultation, devotion, or distress.*

* The subjects of the narrative or *epic ode* may be drawn with propriety from *ethnical* or *sacred story*. The *ethnical* will furnish those which are *moral* or *political*; the *sacred* is a rich field of subjects *moral* and *religious*. There is a peculiar propriety in exhibiting the sacred story in this manner of the *epic ode*; because in the dramatic representation of antique subjects, through the great dissimilarity of ancient manners to our own, 'tis difficult to avoid the introduction of circumstances which will not be either manifestly *incongruous*, or *contemptible* to an eye merely *modern*; two appearances, which are carefully to be avoided in the representation of sacred story. The way of *narration*, therefore, is highly preferable; because in this, the poet can produce the greatest and most striking situations, and at the same time preserve both *probability* and *respect*, by throwing the rest into shades.*

The above pompous description of the epic ode was apparently written, as was perhaps the whole book, with a view to recommend and point out as a pattern of perfection the doctor's own sacred ode, called the Cure of Saul*, prefixed to this Dissertation, concerning which the reader will see our opinion in the note below.

The

* The Cure of Saul, a sacred ode, prefixed to this Dissertation, and lately performed as an *oratorio*, is, like the rest of doctor Brown's poetical performances, extremely slight and flimsy, set off and adorned with all the secondary qualities of a poet, but deficient in true genius and taste,

Correctly cold, and regularly low,
void of fire and sentiment, and with all the marks of dull mediocrity.

The doctor concludes his dissertation with offering this question, viz. Whether our age and nation might not still farther distinguish itself in its regard for the nobler arts, by the institution of a *poetic and musical academy*, for the more effectual reunion of these two arts, and their better direction to their highest ends? 'The poems (says our author) which should receive the unbiassed approbation of this academy, would natu-

diocrity. The subject of the ode is a good one, and the variety of passions described are well calculated for music, and worthy of a more masterly hand for the execution of the poetry, which often dwindles into mere sing song; as in his description of our first parents expelled from Paradise:

' Hapless, hapless pair,
Goaded by Despair,
Forlorn thro' desert climes they go!
Wake, my Lyre! can pity sleep,
When Heav'n is mov'd, and angels weep!

And a little after:

' See, the signs of grace appear:
See the soft relenting tear
Trickling at sweet Mercy's call!
Catch it, angels, ere it fall!

The best stanza in the ode is, in our opinion, the following:

' Stoop from heav'n, ye raptur'd throng:
Sink, ye swelling tides of song!
For lo, dissolv'd by Music's melting pow'r,
Celestial Sorrow rolls her plenteous show'r.
O'er his wan cheek the colours rise;
And beams of comfort brighten in his eyes.
Happy king, thy woes are o'er!
Thy God shall wound thy heart no more:
The pitying Father of mankind
Meets the pure returning mind.

No more shall black despair afflict his soul:
Each gentler sound, ye shepherds, now combine:
Sweetly let the numbers roll:
Sooth him into hope divine.'

But the truth is, that after all which this laborious writer has advanced, to persuade us that music and poetry have double charms and power when united, the poet who writes for music always writes in shackles, and his poem is consequently the worse for it.

rally become objects of the ambition of our best *composers*: whose genius, thus chastised and directed to its proper ends, would no longer wander into the illegitimate fantasies of song; but in just subordination to the poetic expressions, would only be ambitious of joining its powers, for the production of a true *pathos*.

‘The performance of these approved *poems* thus heightened by approved *music*, would naturally correspond with the genius of both, if under the controul of the same wise judgments. The *singers* would no longer think themselves at liberty to desert their subject for the pride of execution: but, under the inspection of a superior taste and authority, would be led to adopt a true simplicity of manner; and, like the just *actor*, would be only ambitious of assisting the poet and musician, in adorning and compleating the intended representation.’

‘An effectual union of these two powerful arts, directed to their proper ends, would be productive of the noblest consequences: it would renew and augment the dignity of every elegant accomplishment; would refine the taste, inforce the religion, purify the morals, strengthen the policy, of the most prosperous kingdom; in a word, would give a proper and salutary direction to that overflow of wealth, which must either adorn or overwhelm it.

‘An institution, therefore, which may promote such important ends, may seem not only to claim the attention of the wise and good in every private station; but might perhaps be regarded as not unworthy the protection of the best and greatest KING.’

Thus ends this learned laboured dissertation, of which we have given as full and circumstantial a detail as the nature of our work would admit of. Let the public determine its merit. Concerning the visionary scheme with which it concludes, we will venture to foretel, that in this age and nation no such academy will ever be erected. If, contrary to our expectations, such an institution should ever take place, we think the learned, poetical, and musical author of this Dissertation has the best title to be made supervisor and director of it.

ART. II. *Debates of the House of Commons, from the Year 1677 to the Year 1694. Collected by the Hon. Anchtell Grey, Esq; who was thirty Years Member for the Town of Derby; Chairman of several Committees; and decyphered Coleman's Letters for the Use of the House. In Ten Vols. 8vo. Pr. 2l. 12s. 6d. Henry and Cave. [Continued.]*

THE fourth volume, amongst other curious transactions, starts a constitutional point, which is mentioned by bishop Burnet, viz. Whether any English parliament then existed? We shall here give the argument at large.

Reasons to prove the last Prorogation of the Parliament to be illegal.

‘ It is a fundamental and unquestionable maxim in the law of England, that the kings of England are so bound by all statutes made for the public good, that every command, order, or direction of them, contrary to the substance, scope, or intent of any such statute, is void and null in law.

‘ But the last prorogation of parliament is an order, or direction, of the king's, contrary to two statutes, the one in the 4th, the other in the 36th of Ed. III. made for the greatest and chiefest common good; namely, the maintenance of our laws, and the redress of mischiefs and grievances which daily happen; for they both do positively appoint the meeting of parliament once within a year, and the king, by this last prorogation of parliament, has, contrary to both these statutes, ordered the parliament not to meet within a year, but some months after.

‘ Wherefore this last prorogation of parliament is void and null in law, and, consequently, the parliament is at an end, because the parliament cannot meet by virtue of a prorogation, which is void and null in law, and because that, by the essential forms of parliamentary proceedings, the parliament having been dismissed without any legal prorogation, or adjournment, there is an impossibility of its meeting at any other time.

‘ This ought to be seriously considered of by every Englishman, and whether, if any of the members of the parliament, begun the eighth day of May, in the year 1661, should act by virtue of this order of the king's, or prorogation, they do not admit and justify that particular order of the king, though contrary to an act of parliament, of what importance soever, is yet, notwithstanding, good in law, and thereby allow of what would at once subvert the whole ancient government of England by law. For if a particular order of the king's, upon this present occasion, about the assembly of a parliament, contrary to the intent of two laws, enacted for the maintenance of all the statutes of this realm, can be in force against those two laws; then a particular order of the king's, upon some other occasion, about the raising of moneys, contrary to the intent of the act *de tallagio non concedendo*, and another against the taking away of any man's liberty, estate, or life, contrary to the intent of Magna Charta, must also be in force against those two other laws.’

The collection before us has an advantage superior to all that history can produce; for nothing is wanting but the very view of persons and airs, to give us a complete idea of the speakers. The points agitated in this and the succeeding volumes are various; but, in general, may be digested under the following

heads. First, an excessive jealousy of the members for their own independency upon all exterior influence; and in this they seem to have considered the property which each member enjoyed as being the best security against corruption. Secondly, an opposition to the growing power of France, to which the court of England was but too subservient, and which at that time threatened all Europe with servitude. Thirdly, the danger the nation was in from the religion and principles of the duke of York, the presumptive though not the apparent heir to the crown; a distinction which seems to have been but too much forgot at that time: and lastly, the frugal administration of the finances. Under one or other of these heads, the following debates may be ranked; the other subjects occasionally occur.

The fourth volume begins with a debate upon the election of the borough of Rye. This election seems to have been carried by the force of eating and drinking, which old serjeant Maynard here calls "a lay simony." The House therefore came to the following remarkable resolution, which we earnestly recommend to the consideration of all candidates as well as electors of the present age.

Resolved, That if any person, or persons, hereafter to be elected, in a place for to sit and serve in the House of Commons, for any county, city, town, port, or borough, after the test, or issuing out the writ of election, upon the calling or summoning of any parliament hereafter, or after any such place becomes vacant hereafter, in the time of parliament, shall by himself, or any other in his behalf, or, at his charge, at any time, before the day of his election, give any person or persons, having voice in any such elections, any meat or drink, exceeding in their true value five pounds in the whole, in any place or places, but in his own dwelling house or habitation, being the usual place of his abode for twelve months last past, or shall, before such election be made and declared, make any other present, gift, or reward, or any promise, obligation, or engagement, to do the same, either to any such person or persons in particular, or to any such county, city, town, port, or borough in general, or to, or for, the use of them, or any of them, every such entertainment, present, gift, reward, promise, obligation, or engagement, being truly proved, is and shall be a sufficient ground, cause, and matter, to make every such election void, as to the person so offending, and to render the person so elected incapable to sit in parliament, by such election, and hereof the committee of elections and privileges is appointed to take especial notice and care, and to act and determine matters coming before them accordingly.

The House then proceeds upon the encouragement of popery

pery at court. Here we shall, once for all, observe that both parties erred on that subject. The king, his brother, and favourites, durst not stand the enquiry, and could not stifle it; but strove to perplex it, by keeping the house in the dark, which made gentlemen suspect and say a great deal more concerning the danger the nation was in than was really true.

The following fact is so astonishing, that it has been omitted in the Journals of the House of Commons; and Mr. Waller's speech upon it is a fresh instance of the sprightliness and vigour of mind which that Nestor of poetry and politics possessed, after sitting above fifty years in parliament.

Monday, November 15.

Mr. Mallet proffered to bring in a bill to repeal the act of king James, entitled "Felony to marry a second husband, or wife, the former being living.

Mr. Waller.] There are some things *that ought not to be named*, even amongst the Gentiles. But is sorry to read that our Saviour was son of a virgin who had but one husband, and that such a thing as this should be reported to be discoursed of within our doors. We cannot do such a thing as this. Let the gentleman that would bring it in, tell him, whether his dove house is not better stored, where one cock has but one hen, than his yard, where one cock has many hens. (Mallet, in opening the bill, pretending it was for peopling the nation, and preventing the promiscuous use of women.) 'Tis such an abominable bill, that it is not fit to be retained.

Sir Lionel Jenkins.] Saying, it was against the canons and decretals of the church,

Mr. Mallet.] Said, he knew no canons nor decretals it was against, but those of Rome, with which Jenkins was better acquainted than himself.

Sir Thomas Lee.] The best question to this purpose is to read the order of the day.'

The commons then proceeded upon a question of privilege between them and the lords, which was privately encouraged by the king, who disliked both. Another question of privilege about appointing a member sheriff follows, a case that is now settled. Various other cases of privilege occur, which are curious, and may be instructive to the members of that house, whose time we cannot help thinking might have been more profitably employed than in debating them. The general histories of the time relate the unconstitutional manner in which this parliament was prorogued for fifteen months, which many of both houses thought amounted to a dissolution. It is certain that the members were preparing some very warm remonstrances upon the state of the nation, and against the conduct of the court.

Some particulars occur on that head in this work not to be found elsewhere.

‘ Sir John Coventry.] Made a motion that the speaker might leave the chair, and that the house might go into a grand committee to enquire into the state of the nation, and into the actions of persons about the king, for we may very well suppose we are not long lived.

Sir Thomas Clarges.] We are not to suppose “ we are not long-lived,” but he would have the speaker leave the chair. *Which motion was seconded.*

But an adjournment of the House was carried in the affirmative [138 to 123] which, several said, was by a mistake of the tellers.

*Monday, November 22 *.*

The House of Commons was sent for up to the Lords House, to attend the king by the black rod, where, without any speech of king, or lord keeper, the parliament was prorogued to February 15, 1676-7.

When the parliament met again, February 15, 1676-7, both houses were in a very ill humour ; and the question of the legality of the parliament was so strongly agitated, that the house of peers sent four of their number prisoners to the Tower on that account. This severity seems to have made some impression upon the minds of the commons, spirited as they were ; and their debates are more tame and perplexed than one could have expected them to be on so momentous an occasion ; and after they had continued a long while, their legality of meeting as a house of parliament was admitted. The next national business they proceeded upon was to draw up the heads of a bill for recalling his majesty's subjects from the French service ; and so strong was their spirit on this occasion, that they made it felony for any Englishman to remain in that service, after a certain day. This certainly was proceeding with more zeal than good policy, or common justice. It very probably could not have been in the power of the English to have left that service, especially those who were in garrison duty ; and as the king, by the bill, had no power to pardon them when they returned, the poor men must irrevocably have been fixed in the service of France : the bill however was committed.

The reader, by consulting this volume, will find that the heads of the members were so filled with politics and jealousies

* ‘ The speaker came not to the House the morning of the prorogation till ten of the clock ; though the House adjourned the day before till eight the next morning ; discoursed to be by reason of his apprehension of some smart motions intended, relating to the present state of the kingdom.’

of the court, that they gave but very little attention to the trade and manufactures of the nation. A bill for exporting leather passed, but was thrown out by the lords; and in a debate on another bill, for encouraging the planting and sowing of hemp and flax, it is admitted that French linnen, exclusive of Dutch and all other linnens, drew out of England every year 500,000*l*. The rest of the contents of this volume relate either to private business, or to matters that never had any consequence; or to affairs of which the event is sufficiently known in the histories of the times. We must not however forget the case of the famous Andrew Marvell, who coming up to the house in his place, stumbling at Sir Philip Harcourt's foot, in recovering himself seemed to give Sir Philip a box on the ear. The speaker acquainted the house, 'that he saw a box on the ear given, and it was his duty to inform the house of it.' It appears in the course of the debate that followed, that Marvel had been a little choleric on this occasion, and some blows had passed between him and his antagonist; but they having before been intimate friends, the thing passed off as a joke upon proper explanations being made on both sides.

The affair of the king's adjourning the parliament still continued to make some dispute; nor are we quite sure whether, to this day, the matter has been entirely settled. If his majesty had the power of adjourning, why should he desire the house to adjourn itself, which was, before, the general form of messages on such occasion; and the house could not adjourn itself, without knowing its own sense by a vote, which the speaker Seymour would not suffer to be put.

The volume of Debates before us, viz. the fifth, begins with two messages, in which his majesty's pleasure is, that the house be adjourned, which it accordingly was by the speaker, without taking the sense of the members; for, though some of them offered to speak, he left the chair. This seems to have been unconstitutional, and produced very bad effects.

During the recess of parliament, the spirit of the nation against France disclosed itself in every corner, and, to say the truth, the king himself became uneasy at the growing greatness of French power, which produced the popular match between the prince of Orange and his majesty's eldest niece, the princess Mary Stuart. When the commons met, this match and a treaty that had been made with Holland, and the real application of the money that had been granted last session towards building ships, would have probably put the members into good humour, had they not been soured by the fresh attack that had been made upon their privileges in the matter of adjournment. No opposition was made to taking the king's speech, which demanded

demanding more supplies, immediately under consideration: but one trivial incident, which happened upon the question being put, will convince the reader more than fifty speeches can of the general suspicion that still prevailed of his majesty's connections with France; for when lord Obrien pressed the question because it was post-night, some of the members called out aloud, What! the French post?

The question for considering the king's speech immediately was no sooner carried, than Mr. Sacheverell made a severe speech against the speaker for his behaviour in the affair of the adjournment, and threw on the table a written charge on that account. Mr. secretary Coventry, who was one of the ablest ministers of that reign, and a most excellent speaker, on this occasion, made the following speech, which we give the rather because it seems to be perfect; and indeed the whole of this debate is well taken down.

‘ Mr. Secretary Coventry.] I am sorry for this debate, without making a compliment to you, Mr. Speaker, or any other. The matter in question is concerning the charge delivered in by Sacheverell, and I will speak only to what can be the issue of the debate of it in this house. The king's power of adjourning the house is denied by no man. The question is then, *de modo* only. If you put the king upon other ways of adjourning the house than by the speaker, there is disadvantage on the other side. The consequence will be delay of your proceedings; and the French king's advantages are so great in this conjuncture, that if we should be left alone, we are no equal match for him. He is now upon his campaign, and if the confederates hearts fail, by our delay, and the king of France takes two or three more important places, he may quickly end his campaign, before the Spaniards began theirs. This debate will draw many circumstances along with it. And, whilst we come to our privileges, we shall, I hope, be tender of the king's prerogative. In the 19th of king James, there was a jealousy in the parliament, of the power of the Spanish ambassador Gondamar at court, concerning the Spanish match then depending—The house of commons sent a very rough message then to the king, and the king did adjourn the parliament by writ. The commons sent to the lords, “that they could not adjourn unless the writ was read in their house,” and they entered a protestation into their books accordingly. King James was offended at it, and sent for the Journal, and in the privy council tore out the protestation with his own hands. I desire only to show you, by this, how great jealousy and discontent it occasioned between the king and the commons. A year and a half after, the king called a parliament, and altered his coun-
cils

cils about the Spanish match, and told the parliament how he was abused by Spain, and made other complaints about breaking the treaty of the match, and of war in the Palatinate. Did the commons then go back to all those things of privilege about their adjournment of their house? No; they went on to the matter of the Palatinate war. They were not a body of men too easy to give up their privileges and the liberties of their country, but they laid them aside for that time, and entertained themselves about the Palatinate. At the diet at Ratibon, the electors themselves met. The elector of Mentz was their speaker. The duke of Lunenburgh sent his credentials to the bishop of Cologne, by his secretaries; but being no elector, he was not received by his deputation; for the diet said, "he must come himself, for they would not receive them." Upon which, Lunenburgh made his protest, that nothing should stand good to oblige him in that diet, which occasioned a great disorder and delay in the proceedings of that diet. I speak this so much from the bottom of my heart, that I think these delays, which this debate will occasion, extremely dangerous; and, I vow to God, though I hate murder, yet I had rather be guilty of twenty murders than hinder our proceedings now; and I would be guilty of all the cruelties of Alsace rather than hinder our progress in this great conjuncture. Therefore I humbly move that this debate be laid aside.

A debate followed this speech; but the question was carried against reading the charge at that time. On the 29th of January, the king's speech was taken into consideration; which occasioned the following speeches from Sir William Coventry, (who was generally esteemed the best speaker in the House, and to have had the greatest talents for business of any Englishman of that reign) and his brother the secretary. The reader is previously to understand, that the courtiers complained greatly of the slowness of the Spaniards in acting against France.

[Sir William Coventry.] I go not about to defend Spain in their dealing with us. They may be faulty enough; but I am heartily sorry we have so long neglected Spain, that they are so low, and France so high, that they can do nothing for their own preservation. With the same truth of heart that I spoke to you and God Almighty, in May last, I will speak now. The king, in his speech, is pleased to tell us, "If we cannot obtain an honourable peace, by fair means, he will endeavour to do it by war." But pray God this be not such a peace as we would not have! what opinion the house was of, in May last, as to this peace, will appear in the last addresses to his majesty. The reasons in it were pretty fully expressed; and I am confirmed in my belief since, that, considering the height the
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king of France is now in, 'tis impossible for me to believe there can be such a peace made with him as will give us any security. Should it so happen (as the foreign Gazettes tell us of) that there should be a peace, such a one as the king of France should think good ; because it is done by the confederates, and Holland, it is not our peace. This swelling monarchy of France is founded on maxims of greatness and action ; and the better bounds we make him, to prevent attacking Holland, he may the sooner fall upon us, if he come once to have rest, and be fitted for another flight. I know the difference between a continent and an island. 'Tis not every peace will do our business. Some piece of ground, it may be, will be left to Spain in Flanders, and the King of France got quite out of Holland, by this peace ; but our business here is England ; not Spain, nor Holland, is our business only. As for Spain, considering the poverty he is in, he may be thought very unwise, if he does not accept of a truck with France, for something he can hold, for what he cannot hold. 'Tis only the consideration of the house of Austria that makes him hold what he has left in Flanders. Is England, therefore, well ? Does France want ports, or men ? the poor port of Ostend is of no use to invade England, or Ireland. France has plenty of ports besides ; but I apprehend still the safety of England. Heretofore, as in 1670, Flanders was so near approaching the French territories, that, if any disorders happened in France, Spain might have marched with an army, even into the very bowels of France ; as the duke of Parma did in the time of the league. That kept the French in awe, for that army was ever watching to disturb France at the very heart. Nothing, in this great affair, will do us any good, but keeping such an army in Flanders ; that, by its vicinity to the provinces of France, we may have opportunities to disturb them ; and, in consequence, by France disgorging Cambray and St. Omers, we may see Flanders put into such a condition that Spain may be able to march into the bowels of France, if they continue to disturb their neighbours. Less than reducing the French king to the Pyrenean treaty, will not do our business. The king, in his speech, seems to endeavour a peace, but cannot without force. I fear to obtain that peace, now a-treating, by war, which cannot be done by mediation. For the Pyrenean treaty I would do any thing ; but for such a peace as we hear of, I will not give twelve-pence. Our danger is nearer by it than ever. The French, by that treaty, may disgorge a town or two in Flanders, and gain a kingdom by it. The king, in his speech, is not fully pleased to explain his intentions in that matter. He tells us of " ninety capital ships, and 40,000 landmen, as requisite for undertaking this war for the preservation of

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of Flanders." I confess I am not able to speak to this matter; for I know not what "capital ships" means. Formerly, when I was conversant in the navy, we went by rates and guns; but if his majesty means third-rate ships, (*the speaker informed him, "that none under fourth-rates were called capital ships."*) I think there is no danger of the French attacking us by sea. Sicily employs their navy sufficiently, and I do not believe the king of France will bring his fleet from thence to attack us and the Dutch in our seas. There is a necessity of our strength at sea, to secure our plantations, the French having already a squadron of ships in the plantations. As long as the French fleet shall be detained at Messina, the Dutch are hired for Sicily. The main stress of our matter is to hinder the French from universal trade, all the world over; they being an enemy to us, and all christendom. By this means, we shall cut off all that, and that makes me startle and wonder (I crave pardon for saying so) at that expression in the king's speech, where he proposes "a war with France," and yet, "a continuation of the imposts upon wines, &c. to be settled." It looks to me strangely (I'll not trouble you often, and therefore pardon me if I am long now) And for "the 40,000 men for the land army" it looks as if we intended such an army as to undertake this great task ourselves, and support it by ourselves. Those generals of all the confederates, who have been so long coping with the French generals, in point of conduct, have had their countries wasted, and their towns taken before their faces. I hope the officers the king chuses will not be men to learn, before they set up their trade; else I fear they will lose stock and block, and all. The king is pleased to tell us farther, "that, although the Dutch shall do their parts, yet we shall need at least 30, or 40,000 men on ours, and their dependences." I fancy their train of artillery and dependences (*the northern gentlemen, I hope, will pardon the phrase*) is, as when a traveller in the north asks how far 'tis to his inn; they tell him, a mile and a way-bit; and the southern men find this way-bit as long as the mile. The contingences to 30,000 men is a kind of a way-bit. All this great work may be as well done, if a good body of forces be sent into Flanders, and well paid and disciplined, so as not to dare to take an apple, or a nut, without paying for it. But let us consider how seldom, of our own strength, we have done any thing, and what honour we have gained by being auxiliaries to others in former times. It may be, when we have landed upon our enemies, we have got something we could not hold, and the men did not what they went for. Queen Elizabeth sent four regiments, as auxiliaries to "the distressed states," as they then called themselves, under Sir John Norris; and so, more and more, as history tells

us. This gave no jealousy among those they were sent to; but when we got footing on the continent, they grew jealous that we came to disunite, instead of helping them; and they gave us maritime towns instead. When Cromwell helped the king of France in Flanders, (he did a good thing in a bad time) he sent no general army, but auxiliaries. When I was a boy, I remember to have heard that Hobson, the famous carrier of Cambridge, being overtaken on the road by some gentlemen galloping hard on, and he going his own pace, says he, "gentlemen, if you'll not ride softly, I shall be at my journey's end before you; for you'll either tire your horses, or break your necks." This great business against France must be of continuance. By our turning the French commodities on their hands, that we have used to consume so profusely, their people will not endure what he imposes upon them. When their trade is gone, they will rebel. I speak now in a dialect not used by me here. All this manner of proceeding looks as if France had still some friends amongst us here; but whoever has been partial to France, the king sees that the advice of this house is true and faithful, and that nothing is safe for the nation but alliances against him. Those that have been partial to France, see that he must be cut short, if we go on; and therefore they put the king upon making such great demands, in his speech, as will not probably be closed with by this house, and so we must go into the French alliance, again: thus tiring the horse before the journey's end. And I pray God, they put not these great demands into the king's speech for that very purpose. The king's eyes are now opened, and I hope he may see more and more, to reduce the French to those bounds that may be safe for us. But any peace driven at, short of the Pyrenean treaty, will not do our business, and I would have a confederation so made, and that we think of a method that the nation may bear it, and that we may show the king what we are able to bear. That, and no other.

‘ Mr Secretary Coventry.] I hear arguments against the treaty the king has made, and all this while the treaty is not known, what it is. I am not at liberty to tell you what the treaty is, and I believe the gentleman that spoke last cannot tell you. If it be that treaty the gentleman speaks of, then this peace the king has made is not that treaty. But thus much I can tell you, that if the king do procure a peace it will be such a one as will secure all Europe, and this nation. As to the number of ships, and land men, if you have a number superior to the king of France, he will not fight with you, but keep close upon the advantage of encampments, as his custom is; and you must have more men to besiege than to defend. If

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England and Holland undertake to block up his ports, you must have yet more ships, since France has 120 or 130 capital ships, and if he ruins all your trade in the Mediterranean, you cannot be there and in the plantations too. If your number of ships be more than the French, you may do something. What De Ruyter lost, set up the courage and reputation of the French. As for the land men, I understand not that conclusion that we should send a single army. But you will have a fleet without landmen! you will put all our coasts in apprehensions. Chatham's misfortune put the nation to 100,000*l.* charge, by the alarm the Dutch gave upon our coasts. The navy must have 20,000 men, besides the ports and islands, and all this not intended for a land army. Do you intend to govern all the king of Spain's fleet for him, and his army? but I thought the observation was, that the king should get money by it. But the question is, whether the king shall conduct it? there is no profit that he is able to get by it. Either you must think that he understands it not, or that he will make benefit by it. Accounts shall be given of the money, and as often called for as you please. There is nothing to be gained, only the king is to be trusted. The king tells you of "the imposts upon wines as an easy tax." If there be wine in the world besides French wine, it will be drank here, and so there will certainly be importation. In conclusion, if it be not found necessary, the king will not employ the money.

‘ Sir William Coventry.] Something seems to be inferred from what I said, which I desire to purge myself of. Either we must give money, hand over head, or we must go by some steps and calculations to make up a sum, to bring the king's ministers upon the occasion of giving us some measures to go by. In general discourse, 'tis said to be a treaty for some little spot of ground the French are to give back to the Spaniards in Flanders. But I say again, that less than reducing things to the state of the Pyrenean treaty will not do our business. Our whole hopes lie at stake in this, and if a bad use be made of this money we are to give, we are ruined. I move for no peace, but what will do our business. If less than the Pyrenean treaty will do it, I desire to see it, for as yet it is unknown to me.’

No history, however elaborately and minutely wrote, can give us so lively an account as those Debates do of the sentiments of the public, at that time, upon the state of affairs between us and France. But to say the truth, they were in a strange situation; the House of Commons called out to the king to enter upon vigorous measures for reducing the French power. The perpetual answer the king makes is, Gentlemen, I am as much for reducing it as you are, but I cannot make bricks

bricks without straw ; give me money to raise men and build ships, and then you shall see what I will do to satisfy you. His majesty, in this, had undoubtedly the advantage of the argument ; but the inward conviction of the Commons, which indeed some of them expressed in the debate before us, that the money would be misapplied by its being spent upon favourites and whores, or converted to the purposes of corruption, supplied all reasoning. Perhaps it had been happier for the nation if the parliament had, for once at least, so far trusted the king as to have cheerfully and readily enabled him to have made a vigorous push against France ; for not only the nation, but all Europe, were certainly deep sufferers by the mutual distrust between the king and his people.

In this volume we find Sir Solomon Swale expelled the house for popish recusancy ; and one colonel Wanklyn, who had been a brave old cavalier, and had great merits to plead in the late king's service, was expelled for dirtily abusing his privilege of protecting. Many debates then follow concerning raising the supply, foreign measures, estimates, and the like public business. But though the courtiers in all their arguments make a poor figure, yet the majority is generally with them ; and they carried the supplies, but in so heavy, awkward, and dilatory a manner, that they must have come too late, had the king been ever so much in earnest.

Amongst other debates upon the method about raising the extraordinary supplies voted, which amounted to a million, (a sum at that time thought amazing) a motion was made in the grand committee on the supply for a re-assumption of crown-lands ; and it is the more curious, as no mention is made of it in the Journal of the House of Commons. We cannot spare room to give the whole debate ; but the following valuable particulars, which are perhaps to be found no where else, are to be learned from it : That the then duke of Buckingham's father had 30,000*l.* a year of crown-lands granted him : That Charles I. granted many lands to the city of London ; and that by act of the parliament then sitting, viz. 1677, 80,000*l.* a year were sold of the king's fee-farm rents : That at the time of the Restoration the king was possessed of 100,000*l.* a year in land, a sum that we cannot believe brought in less than a million a year to the lessees, besides the revenue of 1200,000*l.* a year granted him by parliament : That there were 30,000*l.* a year of old rents in Cornwall : That the persons who had gifts of lands from the crown sold them as fast as they could, being always apprehensive of resumptions, and that this was the very best way of securing them : That Charles I. was deceived in the value of some crown-lands he was so honest as to sell for
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the payment of his father's debts. The debate was concluded by the speaker, the close of whose speech was as follows: "Cast your thoughts a little, and remember that never any king came into his kingdom with such a debt of bounty as the king had to reward. Though their interest was given up for the public peace, yet some compensation they might expect for their lost fortunes, for preservation of the government; and you now lay upon them a charge for that loyalty. If you lay the charge on these gentlemen, 'tis unjust; if on the purchasers, 'tis so too. It will raise nothing, or worse than nothing. I would lay the debate aside." Upon a division &c. the re-assumption was laid aside. A proposal was then made for a poll-tax, in which pensions were included; and a bill was ordered in accordingly, as being the most ready way of raising money, now that France was growing every day more formidable; but it stuck in the house almost as long a time as the money might have been raised in. On the 14th of March, the House, upon the motion of Sir Gilbert Gerrard, seconded by Lord Russel, went into a grand committee upon the state of the nation: a debate, one of the most spirited; as well as weighty, that perhaps ever passed in that House, ensued; but it is so well connected, that we can give no detached specimen of it. It ended in an address for a war against the French king, which is to be found in our printed histories; but even the Journals of the House of Commons do not mention that "The question being put for making the removal of those who advised his majesty to the answer of the address in May last, from his councils, part of the address, it passed in the negative, 135 to 130."

The Lords, who had desired to join with the Commons in this address, did not agree with them in addressing for an "immediate" declaration of war. Upon this, a conference between the two Houses followed; but it is not a little surprising, that no notice is taken of such a conference in the Journals of the Commons; nor of the reply of the Lords to their reasons. Both of them may be here found at large, and they agree with the Journal of the Lords.

On the 15th of April, 1678, Sir Robert Sawyer being chosen speaker instead of Seymour, who had fallen ill in the country, he acquainted the House, that it was his majesty's pleasure that both Houses should adjourn themselves till Monday, April 29. The country party, upon this occasion, resumed the debate about the obligation they were under to obey such orders; but all that was done was to order a committee to sit during the recess, upon the growth of popery. When the two houses met, the lord-chancellor made them a very long speech in vindication of the king's foreign measures; but even this was far

from putting the house into good humour. They proceeded more strenuously than ever against the papists; and they addressed for papers that had passed between the two courts of France and England. The debates on these occasions, particularly the speeches of Sir William Coventry, are more instructive with regard to the state of Europe and England at that time, than any of our printed histories. "On a division of the House, the previous question was carried in the affirmative, 166 to 150; and it was then resolved, That the league offensive and defensive with the states-general of the United Provinces, with the articles relating thereunto, are not pursuant to the addresses of this House, nor consistent with the good and safety of the kingdom."

Upon the whole, never was there such a low, tricking, shuffling scene of politics acted, as then passed on the part of the court; and never were measures so poorly defended as those were. At last, the question being put, "That an address be presented to his majesty to remove from his presence and councils those counsellors who advised the answers to the addresses of this House of the 26th of May, or 31st of January last, or either of them, it passed in the affirmative, one hundred and fifty-four to one hundred and thirty-nine." Then Sir Richard Graham moved, "That the duke of Lauderdale might be named in the address, to be removed from his majesty's presence and councils;" which was seconded by lord Ruffel. The debate concerning the duke of Lauderdale (see our last Number, page 192) is curious; and as part of it contains some anecdotes not to be found elsewhere of that monster of a minister, the reader will not be displeased to see it here.

Col. Birch.] 'Tis commonly said that the duke of Lauderdale has good luck after our addresses. He is made an earl, and grows fat upon the displeasure of the house of commons (I am sure he is not grown lean.) I would have him removed from the king's council here, and in Scotland. And let the king do what else he will with him.

Mr. Vaughan.] To see the case stated about the duke of Lauderdale's actions, &c. and the Scotch army, would require a great deal of time—Can you in justice let slip the denial of your address? and those persons who advised the breaking of the triple league? the council of White-hall that advised the breaking of that league? of which Lauderdale was one. I would have him removed.

Sir Thomas Clarges.] In the 7th of Henry IV. complaint was made in parliament of lord Latimer—and Clifford besieged the king so that his good subjects could not come at him. They desired the king to have them removed. Lauderdale promoted

the beginning of the late troubles in Scotland, whereby above a thousand men's lives have been lost; but he will say now, that his judgment is better informed. He was then very regular; he heard four sermons on a Sunday. But his countrymen say, his manners are altered. His excesses are now remarkable, and what assurance have we that his principles are not altered? the lords of the loyal party, that supported the monarchy, when it was shaken, and fought for the crown, these are oppressed in Scotland, and cannot be heard here. These counsellors prevent the king's good, sweet, mild, and moderate disposition. Lauderdale does all he can to put that nation in rebellion. There must be a lawful prosecution—if a man will not answer a bill in chancery, a commission of rebellion goes out against him, but armed men must not be sent to quarter upon him. If they had been faulty in Scotland, he might have taken a legal course against them. I move therefore, “that a committee be named to draw up an address on the heads you have voted, and that you add your desire of the removal of Lauderdale, &c.”

Sir John Hotham.] Since I see Lauderdale pursues to act what he hath formerly advised, I am for removing him. I heard it said, “that Lauderdale is a true church-man,” and I know not what; and yet he is a man of no morality. I wonder the church is not ashamed of such a proselyte. Is any man desirous to have these counsels here? in Scotland, if any man looks but discontented, then kill him, shoot him, eat him up! will you have him do the same thing here? Are we weary of our properties? and would you have him act all over again? here I am against an adjournment, till this question be put off our hands for removing Lauderdale. But if the question of adjournment must be put, as is moved, I am not for losing the question, because I am not for an adjournment. I am a Yorkshireman, (neighbour to Scotland) and there they fear the very looks of Lauderdale, that he should bring his army with him.

‘ The question of adjournment of the debate being put, it passed in the negative, 144 to 103.

The debate proceeded.

‘ Sir John Morton.] Lauderdale has run the compass round in religion. His crimes exceed others as much as the bigness of his person; and if you make not this vote, you catch the gnats, and let go the great fly.

Sir Edward Dering.] 'Tis a justice due to the worst of men to hear them. We are told of several barbarities in Scotland committed by him: I shall say no more, but that they have a council, in Scotland, of their own, and complaints may be heard there. We never judge a man without hearing him. We

never did it before; I never remember it. I will not bring my bad memory in competition with your good memory. For what is passed, the act of indemnity has pardoned some; and Lauderdale has been here now two years; and all this has passed in silence. If any man be ready with articles against him, I am ready for impeachment against him; and I would have him sent for to answer here, but not condemn him unheard.

Earl of Ancram.] Let us all lay this to our hearts; and I believe there is something of Naboth's vineyard in the case, &c.

Mr. Powle.] I wish we had not forsaken this matter formerly. There are three printed acts for settling the militia for Scotland. The first was a general overture of the thing; the second modelled it in Scotland, with a power to be brought into England, &c. and the third, to give power to the king to send orders to the privy council, which they must obey, &c. The duke was present at making the two last acts, and if these acts concerned England then, much more now, when they have begun to act hostilities in their own country. We had an answer to our address for removing this person, formerly, by an unreasonable prorogation, and so the thing was pursued. Every man that has a servant that is a fool, or false to him, turns him away without any legal trial. We take notice of the ill consequence to France, our great neighbour, from a standing army: much more in Scotland, where they begin in rapine and spoil. The militia is raised in Scotland, till they come at the pretended rebels, upon the lands of duke Hamilton, lord Athol, and others, whose families fought for the king, which are wasted and spoiled; which has put Scotland into a flame not easily removed. I would therefore address the king as above, &c.

‘ [Resolved, (on a division, 137 to 92) that an address be presented to his majesty to remove the duke of Lauderdale from his presence and councils; and the committee was ordered to draw it up.]’

This address against Lauderdale was afterwards added to the general address upon grievances, which was carried by no greater majority than two, viz. one hundred and seventy-six against one hundred and seventy-four. Here impartiality will not dispense with our taking notice, that our compiler Mr. Gray expresses sometimes rather too great a contempt for secretary Williamson, Sir John Ernly, and other advocates for the court, by telling us that they spoke, though he does not tell us what they said; and, in general, the speeches for the court do not seem to be so well taken down as those against it. The last debate in this collection happened on Monday, May 11, in the forenoon; and in the afternoon, ‘ The House attended

attended the king with the address, to which his majesty was pleased immediately to return this answer (which, by the bye, is not entered upon the journals of the House): "This address is so extravagant, that I am not willing speedily to give it the answer it deserves."

On Thursday, May 23, 1678, the House met according to prorogation, and the sixth volume opens with debates upon the king's speech at the beginning of the session, which terminated in a resolution "That this House, taking into consideration the state of his majesty's affairs, and the great charge and burden that his majesty and the nation lie under by the army now in being, are humbly of opinion, that if his majesty pleases to enter into a war against the French king, this House is, and always will be, ready to support and assist him in that war: but if otherwise, then they will proceed to the consideration of providing for [the speedy] disbanding of the army."

This resolution was very different from the views of the court; and next day his majesty informed the House, that tho' he believed a general peace would ensue, yet it was improper to disband either the navy or the army; and at the same time he pressed the House for two hundred thousand pounds which he had advanced for the public service, and which they had promised to repay him. The House, not knowing what to make of this message, provided for disbanding the army; but the members fell most bitterly upon the chancellor's speech, which he delivered at the opening of the session. To enter upon particulars here would be too prolix; as Critical Reviewers, it is our province to remark, that Mr. Powle (the same who was speaker of the House when the prince and princess of Orange were declared to be king and queen of England) observed, that there was a material difference between the delivered, and the printed, speech; for it seems his lordship had called the proceedings of the House "a republican defamation of the king and House of Lords." Under what disadvantage may an historian write, even though he takes his authorities from printed records! This complaint is aggravated by the following incident,

Wednesday, June 19.

' Complaint was made, by several members, of the clerk's non entry of the enquiries yesterday, concerning moneys issued out by privy seals, and that he deserved to be turned out of his place for his misdemeanor.

The Speaker.] You meddle with what you have nothing to do with, in displacing the clerk, he being a patent officer.

Mr. Hampden.] The clerk assistant is your own officer, and you may put him out, and displace him, upon misdemeanor.

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Mr. Goldsborough, the clerk, was ordered to give an account of the pasting of the leaves together, in the journal of the year 1663, and defacing it.

The other allegation against the clerk, of the not entering yesterday's order perfectly, was passed over, with some reflection on the clerk; and he was ordered to perfect the journal.'

As we would willingly avoid repeating here what may be found in the Journals, or other printed compilations, we shall omit the result of many curious debates upon affairs, foreign as well as domestic, that are to be met with in this volume. It is certain that the jealousy against popery went rather too far, unless its enemies could have struck at the root. Instead of that, designing men took advantage of the national spirit to attack innocent individuals. The volume of debates before us affords us many pregnant instances of this truth; for it exhibits the whole of doctor Oates's evidence, and that of the other plot-mongers against the papists in the year 1678: and the reader will here find a much better, and a more connected account of that detestable conspiracy against innocent papists, than is to be met with in any other history or collection. It was somewhat like the canine persecution that has been, for these last two or three years, set on foot in England; look upon the dog, he is mad, and knock him on the head: The revenge the papists took afterwards was equally execrable; but we must for particulars refer to the collection itself.

As it is very difficult to review in a proper manner a work so fraught as that before us with historical knowledge, particularly that species now so much in vogue, the anecdote kind, we must beg leave to continue our review of it to another Number.

[To be Continued.]

ART. III. *The History of Louisiana, or of the western Parts of Virginia and Carolina; containing a Description of the Countries that lie on both Sides of the River Missisipi, with an Account of the Settlements, Inhabitants, Soil, Climate, and Products; translated from the French, lately published by M. le Page du Pratz; with some Notes and Observations relating to our Colonies. Two Vols. 12mo. Pr. 6s. Becket.*

GREAT BRITAIN, in some of her late wars, has hardly had any national object, or if she has had any such, it has been intirely neglected at the conclusion of a peace. In the late definitive treaty, however, we have the satisfaction to observe that other measures have been pursued, and such a foundation of our power and independency has been laid, as cannot fail of giving
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us an additional weight in the scale of Europe. Hitherto every motion of the petty princes in Germany has deeply interested us; and, rather than not be connected with them at all, we have solicited them to become our pensioners. Treaties of alliance have been made, sometimes with one of them, and sometimes with another, and what has been demonstrated to be our interest to-day, has, the next day, been proved to be contrary to it. The welfare of Great Britain, however, is but very remotely connected with the transactions of foreign princes upon the Danube or the Rhine. It much more immediately concerns her to give her attention to the affairs of the Ohio and the Mississippi, which, in a few years, if colonies be established there, and properly supported by the government, may become inexhaustible sources of commerce and wealth, and add so considerably to our strength in those parts, as to enable us, in any future war, to controul the power of the French and Spaniards in the West Indies, without expensive and destructive expeditions from the mother country. Granting that the French islands, in point of commercial advantage, might, at present outweigh our new acquisitions on the continent; yet these last, in a very few years, may be rendered greatly superior to the former, even in that respect; and in regard to dominion and security, which ought to be the principal objects, there can be no comparison between the continent and the islands. It cost us four campaigns to reduce Canada; but we conquered Guadaloupe in six weeks, and Martinico in twenty days.

To have authentic accounts of the countries on the Mississippi, cannot fail of being acceptable to every English reader, as such accounts are absolutely necessary, in order to instruct us how to settle these countries to advantage. This history of Page du Pratz, whatever other defects it may have, seems recommendable for its authenticity. The author lived sixteen years in the country he describes, great part of which time he spent in the neighbourhood of the natives, whose temper and genius he seems carefully to have studied; he appears to have applied himself with great assiduity to remark whatever was useful with regard to agriculture, natural history, commerce, and the convenience of new settlers; and his narrative bears all the marks of ingenuousness and sincerity. He is, indeed, far from being an elegant and methodical writer; but these defects are, in some degree, obviated by the translator, who, in his preface, gives us the following account of the original author, and of the alterations the work has undergone in the translation.

‘ But whatever opportunities our author had of gaining a knowledge of his subject, it must be owned, that he made his accounts of it very perplexed. By endeavouring to take in every

thing, he descends to many trifles ; and by dwelling too long on a subject, he comes to render it obscure, by being prolix in things which hardly relate to what he treats of. He interrupts the thread of his discourse with private anecdotes, long harangues, and tedious narrations, which have little or no relation to the subject, and are of much less consequence to the reader. The want of method and order throughout the whole work is still more apparent ; and that, joined to these digressions, renders his accounts, however just and interesting, so tedious and irksome to read, and at the same time so indistinct, that few seem to have reaped the benefit of them. For these reasons it was necessary to methodize the whole work ; to abridge some parts of it ; and to leave out many things that appear to be trifling. This we have endeavoured to do in the translation, by reducing the whole work to four general heads or books ; and by bringing the several subjects treated of, the accounts of which lie scattered up and down in different parts of the original, under these their proper heads ; so that the connection between them, and the accounts of any one subject, may more easily appear.

The work, as it stands at present, is divided into four books, the first of which treats of the transactions of the French in Louisiana from its first discovery by them to the year 1740, when, in consequence of several warlike expeditions, they had extirpated the Natchez, and, by rendering themselves formidable, and appearing in the light of domineering conquerors, had drawn upon themselves the hatred and aversion of most of the nations adjoining to the Mississippi. Under this head the author gives an account of the weak attempts of the French, in the end of the last century, to settle on the Mississippi, and in the bay of Mexico ; mentions the many difficulties, which their own imprudence, at first, exposed them to in those parts ; relates his own voyage thither, and the transactions and wars subsequent to his arrival ; and before he concludes, adds, *Reflections on what gives occasion to wars in Louisiana, and proposes the means of avoiding wars in that province, and also the manner of coming off with advantage and little expence in them.* As the reflections in this chapter are judicious and important, we shall present our readers with an extract of part of it, which clearly shews the impolitic system of the French, and may serve as an useful lesson and example to us, in our future intercourse with those nations.

‘ In the course of sixteen years that I resided in Louisiana, I remarked, that the wars, and even the bare disputes we have had with the Indians of this colony, never had any other origin, but our too familiar intercourse with them.

‘ In order to prove this, let us consider the evils produced by this familiarity. In the first place, it makes them gradually drop

drop that respect, which they naturally entertain for our nation.

‘ In the second place, the French traffickers, or traders, are generally young people without experience, who, in order to gain the good-will of these people, afford them lights, or instruction, prejudicial to our interest. These young merchants are not, it is true, sensible of these consequences : but again, these people never lose sight of what can be of any utility to them, and the detriment thence accruing is not less great, nor less real.

‘ In the third place, this familiarity gives occasion to vices, whence dangerous distempers ensue, and corruption of blood, which is naturally highly pure in this colony. These persons, who frequently resort to the Indians, imagined themselves authorized to give a loose to their vices, from the practice of these last, which is to give young women to their guests, upon their arrival ; a practice that greatly injures their health, and proves a detriment to their merchandizing.

‘ In the fourth place, this resorting to the Indians puts these last under a constraint, as being fond of solitude ; and this constraint in-still more heightened, if the French settlement is near them ; which procures them too frequent visits, that give them so much more uneasiness, as they care not, on any account, that people should see or know any of their affairs. And what fatal examples have we not of the dangers the settlements, which are too near the Indians, incur. Let but the massacre of the French be recollected, and it will be evident, that this proximity is extremely detrimental to the French.

‘ In the fifth and last place, commerce, which is the principal allurements that draws us to this new world, instead of flourishing, is, on the contrary, endangered by the too familiar resort to the Indians of North America. The proof of this is very simple.

‘ All who resort to countries beyond sea, know by experience, that when there is but one ship in the harbour, the captain sells his cargo at what price he pleases : and then we hear it said, such a ship gained two, three, and sometimes as high as four hundred per cent. Should another ship happen to arrive in that harbour, the profit abates, at least one half ; but should three arrive, or even four successively, the goods then are, so to speak, thrown at the head of the buyer : so that, in this case, a merchant has often great difficulty to recover his very expences of fitting out. I should therefore be led to believe, that it would be for the interest of commerce, if the Indians were left to come to fetch what merchandize they wanted, who having none but us in their neighbourhood, would come for it, without the
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the French running any risk in their commerce, much less in their lives.

For this purpose, let us suppose a nation of Indians on the banks of some river, or rivulet, which is always the case, as all men whatever have at all times occasion for water. This being supposed, I look out for a spot proper to build a small terrace-fort on, with fraises or stakes, and pallisadoes. In this fort I would build two small places for lodgings, of no great height; one to lodge the officers, the other the soldiers: this fort to have an advanced work, a half-moon, or the like, according to the importance of the post. The passage to be through this advanced work to the fort, and no Indian allowed to enter on any pretence whatever; not even to receive the Pipe of Peace there, but only in the advanced work; the gate of the fort to be kept shut day and night against all but the French. At the gate of the advanced work a centinel to be posted, and that gate to be opened and shut on each person appearing before it. By those precautions, we might be sure never to be surprized, either by avowed enemies, or by treachery. In the advanced work a small building to be made for the merchants, who should come thither to traffick, or truck, with the neighbouring Indians; of which last only three or four to be admitted at a time, all to have the merchandize at the same price, and no one to be favoured above another. No soldier or inhabitant to go to the villages of the neighbouring Indians, under severe penalties. By this conduct disputes would be avoided, as they only arise from too great a familiarity with them. These forts to be never nearer the villages than five leagues, or more distant than seven or eight. The Indians would make nothing of such a jaunt, it would be only a walk for them, and their want of goods would easily draw them, and in a little time they would become habituated to it. The merchants to pay a salary to an interpreter, who might be some orphan, brought up very young among these people.

This fort, thus distant a short journey, might be built without obstruction, or giving any umbrage to the Indians; as they might be told, it was built in order to be at hand to truck their furs, and at the same time to give them no manner of uneasiness. One advantage would be, besides that of commerce, which would be carried on there, that these forts would prevent the English from having any communication with the Indians, as these last would find a great facility for their truck, and in forts so near them, every thing they could want.

The examples of the surprize of the forts of the Natchez, the Yazoux, and the Missouris, shew but too plainly the fatal consequences of negligence in the service, and of a misplaced
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condescension in favour of the soldiers, by suffering them to build huts near the fort, and to lie in them. None should be allowed to lie out of the fort, not even the officers. The commandant of the Natchez, and the other officers, and even the sergeants, were killed in their houses without the fort. I should not be against the soldiers planting little fields of tobacco, potatoes, and other plants, too low to conceal a man: on the contrary, these employments would incline them to become settlers; but I would never allow them houses out of the fort. By this means a fort becomes impregnable against the most numerous nation; because they never will attack, should they have never so much cause, as long as they see people are on their guard.

‘Should it be objected, that these forts would cost a great deal; I answer, that though there was to be a fort for every nation, which is not the case, it would not cost near so much, as from time to time it takes to support wars, which in this country are very expensive, on account of the long journies, and of transporting all the implements of war, hitherto made use of. Besides, we have a great part of these forts already built, so that we only want the advanced works; and two new forts more would suffice to compleat this design, and prevent the fraudulent commerce of the English traders.’

We entirely agree with our author, and think that our commerce with the Indians would be greatly improved, if, instead of carrying our goods to them, we left them to come to our settlements for what they wanted. As we now every way encircle them, and they have no communication with any other European nation, we need not be afraid of their being supplied by any others. Packmen might, therefore, now be prohibited from travelling among them, and truck-houses be established in our settlements, which would not only be a means of preventing broils and frands; but would also familiarize the Indians to our manners. These truck-houses, however, need not, as our author advises, be built so near the Indians as five or six leagues; it would be proper to have them near our own settlements; and forty or fifty leagues is no great journey to those perpetual wanderers.

In the second book the author gives us a geographical description of Louisiana, and explains the quality of the lands in the different parts of that most extensive province, where several quarries and mines, he tells us, have already been discovered. He then treats of agriculture, and describes the manner of cultivating maiz, rice, indigo, tobacco, cotton, wax, hops, saffron, and the other products of that country. In the remaining part of the book, we have an account of the commerce that is, or may be, carried on in Louisiana, with Europe and the West-India

India islands, and with the Spaniards in America; and then are added, by the translator, some abstracts from M. Du Mont's *Historical Memoirs of Louisiana*, on the four following heads: 1. Of Tobacco. 2. Of Indigo. 3. Of Tar and Pitch. And, 4. Of the Mines of Louisiana. To which is very properly subjoined a short extract from another French writer, which contains a proposal for making Louisiana, in twelve years, supply tobacco for the whole consumption of France. This extract plainly shews the great importance of Louisiana; and, to every considerate man, who has national, and not partial, interests in view, fully justifies our administration in preferring the acquisition of this country to the possession of the West-India islands.

The third book contains the natural history of Louisiana, under the several heads of Corn and Pulse; of Fruit-trees; of Forest-trees; of Shrubs and Excrecences; of Creeping-plants; of Quadrupedes; of Birds and Flying-insects; and, lastly, of Fishes and Shell-fish. The author, as a proof of his industry in this point, tells us, that he sent to the West-India Company in France, no less than three hundred medicinal plants found in that colony, and worthy of the attention of the public. His description of the various trees, shrubs, plants, flowers, &c. is short and distinct. The same may be said of his description of the quadrupedes, birds, fishes, &c. we cannot, however, but observe the Frenchman's propensity to make food of every thing; for, according to him, almost all their birds, beasts, fishes, reptiles, are good to eat.

In the fourth and last book, the author treats very fully of the following points; of the origin of the Americans; of the different nations in Louisiana, of their manners and customs, their religion, language, form of government, marriages, and distinction of ranks, arts and manufactures, the different employment of the two sexes, their attire and diversions, of their meals and fastings, and their art of war, and concludes the whole with a chapter upon Negroes. His account of the origin of the Americans is trifling and superficial, and might very well have been spared by him, as the subject has already been treated so amply by much better pens, and he himself has hardly advanced any thing new upon it, except the narrative of the Indian traveller *Moncacht-Apé*, which seems the least authentic part of his whole work, though it cannot absolutely be rejected, as the Indians are known to make nothing of journies of a thousand miles through desert wildernesses.

After this trifling account of the origin of the Americans, the author particularizes the different nations that inhabit Louisiana, on both sides of the Mississippi. On the east side we have the *Apalaches*, part of a great nation near the Apalachean mountains; the

the *Aubamons*, a pretty considerable nation on the river of that name, and east from them the *Caioutas*, one of the most considerable nations. North from these last live the *Abeikas* and *Conchacs*, and on the east of the *Abeikas* are the *Cherokees*. The nations in the neighbourhood of the Mobile are, first, the *Chatots*, a nation near the mouth of the bay, of about forty huts; the *Thomez*, about forty huts, higher up the river; the *Tanfas*, a branch of the Natchez, who have about one hundred huts; the *Mobilians*, on the north part of the bay, at the mouth of the river; and the *Pacha-Ozoulas*, on the west of the bay, about thirty huts. Further northwards is situated the great nation of the *Cbatkas*. The author calls them the great nation, because they are said to have no less than twenty-five thousand warriors; but he justly adds, 'There may, perhaps, be such a number of men among them, who take that name; but I am far from thinking that all these have a title to the character of warriors.' Indeed, when we consider what a trifling figure they made as allies to the French in their wars against the Natchez and Chicafaws, we may certainly conclude, that this account is greatly exaggerated. On the coast next the Mississippi live the *Aquelou-Piffas*, a nation of about twenty huts. North from them about twenty leagues are the *Oumas*, and beyond them the *Tonitas*. Next are situated the *Natchez*, who, with the *Grigras* and the *Thionx*, two nations whom they have adopted, may raise about one thousand two hundred warriors. Forty leagues north from the Natchez live the *Yazous*, consisting of about one hundred huts, on the banks of the river of that name, which runs into the Mississippi. In this neighbourhood live the *Chacchi-Oumas*, of about fifty huts, the *Oufe Ogoulas* about sixty huts, and the *Tapouffas* about twenty-five huts. These three nations are now refugees among the *Chicafaws*, who are a very considerable nation. To the north of the Ohio inhabit the *Illinois*, who are divided into several villages, and have always been faithful allies of the French. Still further northwards are the *Foxes*, a pretty large nation, and after them we meet with none till we proceed near one hundred leagues north from the fall of St. Anthony, where the *Siouxs* are said to inhabit. Such are the nations on the east of the Mississippi, now, by the cession of Louisiana, all subject to Great Britain.

The third chapter of this book, containing a description of the natives of Louisiana, of their manners and customs, of their language, religion, ceremonies, &c. is both curious and entertaining. 'All the natives of America, he tells us, in general are extremely well made; very few of them are to be seen under five feet and an half, and very many of them above that; their leg seems as if it was fashioned in a mold; it is nervous, and the calf is firm; they are long waisted; their head is upright, and

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somewhat flat in the upper part; and their features are regular; they have black eyes, and thick black hair without curls. If we see none that are extremely fat and purfy, neither do we meet with any that are so lean as if they were in a consumption. The men in general are better made than the women; they are more nervous, and the women more plump and fleshy; the men are almost all large, and the women of a middle size. I have always been inclined to think, that the care they take of their children in their infancy contributes greatly to their fine shapes, though the climate has also its share in that, for the French born in Louisiana are all large, well shaped, and of good flesh and blood.'

The following is an instance of their attention to maintain peace and harmony among themselves.

'If any of their young people happen to fight, which I never saw nor heard of during the whole time I resided in their neighbourhood, they threaten to put them in a hut at a great distance from their nation, as persons unworthy to live among others; and this is repeated to them so often, that if they happen to have had a battle, they take care never to have another. I have already observed that I studied them a considerable number of years; and I never could learn that there ever were any disputes or boxing matches among either their boys or men.'

Their simplicity will appear from the following extract, 'One day, when the Great Sun called upon me, he gave me an account of a dreadful calamity that had formerly befallen the nation of the Natchez, in consequence, as he believed, of the extinction of the eternal fire. He introduced his account in the following manner: "Our nation was formerly very numerous and very powerful; it extended more than twelve days journey from east to west, and more than fifteen from south to north. We reckoned then five hundred Suns, and you may judge by that what was the number of the nobles, of the people of rank, and the common people. Now in times past it happened, that one of the two guardians, who were upon duty in the temple, left it on some business, and the other fell asleep, and suffered the fire to go out. When he awaked and saw that he had incurred the penalty of death, he went out and got some profane fire, as tho' he had been going to light his pipe, and with that he renewed the eternal fire. His transgression was by that means concealed; but a dreadful mortality immediately ensued, and raged for four years, during which many Suns, and an infinite number of the people died.

'The guardian at length sickened, and found himself dying, upon which he sent for the Great Sun, and confessed the heinous crime he had been guilty of. The old men were immediately
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assembled, and, by their advice, fire being snatched from the other temple, and brought into this, the mortality quickly ceased." Upon my asking him what he meant by "snatching the fire," he replied, "that it must always be brought away by violence, and that some blood must be shed, unless some tree on the road was set on fire by lightning, and then the fire might be brought from thence; but that the fire of the sun was always preferable."

"It is impossible to express his astonishment when I told him, that it was a trifling matter to bring down fire from the sun, and that I had it in my power to do it whenever I pleased. As he was very extremely desirous to see me perform that seeming miracle, I took the smallest of two burning glasses which I had brought from France, and placing some dry punk (or agaric) upon a chip of wood, I drew the focus of the glass upon it, and with a tone of authority pronounced the word *Cabeuch*, that is, *come*, as though I had been commanding the fire to come down. The punk immediately smoking, I blew a little and made it flame to the utter astonishment of the Great Sun and his whole retinue, some of whom stood trembling with amazement and religious awe. The prince himself could not help exclaiming, "Ah, what an extraordinary thing is here!" I confirmed him in his idea, by telling him, that I greatly loved and esteemed that useful instrument, as it was most valuable, and was given to me by my grand-father, who was a very learned man.

"Upon his asking me, if another man could do the same thing with that instrument that he had seen me do, I told him that every man might do it, and I encouraged him to make the experiment himself. I accordingly put the glass in his hand, and leading it with mine over another piece of agaric, I desired him to pronounce the word *Cabeuch*, which he did, but with a very faint and diffident tone, nevertheless, to his great amazement, he saw the agaric begin to smoke, which so confounded him that he dropt both the chip on which it was laid and the glass out of his hands, crying out, "Ah, what a miracle!"

"Their curiosity being now fully raised, they held a consultation in my yard, and resolved to purchase, at any rate, my wonderful glass, which would prevent any future mortality in their nation, in consequence of the extinction of the eternal fire. I, in the mean time, had gone out to my field, as if about some business; but in reality to have a hearty laugh at the comical scene which I had just occasioned. Upon my return, the Great Sun entered my apartment with me, and laying his hand upon mine, told me, that though he loved all the French, he was more my friend than of any of the rest, because most of the French carried all their understanding upon their tongue, but that

that I carried mine in my whole head and my whole body. After this preamble he offered to bargain for my glass, and desired me to set what value I pleased upon it ; adding, that he would not only cause the price to be paid by all the families of the nation, but would declare to them that they lay under an obligation to me for giving up to them a thing which saved them from a general mortality. I replied, that though I bore his whole nation in my heart, yet nothing made me part with my glass, but my affection for him and his brother ; that, besides, I asked nothing in return but things necessary for my subsistence, such as corn, fowls, game, and fish, when they brought him any of these. He offered me twenty barrels of maiz, of one hundred and fifty pounds each, twenty fowls, twenty turkies, and told me that he would send me game and fish every time his warriors brought him any, and his promise was punctually fulfilled. He engaged likewise not to speak any thing about it to the Frenchmen, lest they should be angry with me for parting with an instrument of so great a value. Next day the glass was tried before a general assembly of all the Suns, both men and women, the nobles, and the men of rank, who all met together at the temple ; and the same effect being produced as the day before, the bargain was ratified ; but it was resolved not to mention the affair to the common people, who, from their curiosity to know the secrets of their court, were assembled in great numbers not far from the temple, but only to tell them, that the whole nation of the Natches were under great obligations to me.

The English reader will be apt to smile at the mention of the arts and manufactures of the natives ; but whatever opinion he may entertain of their rudeness and barbarity, he will, on the perusal of this section, we believe, readily allow them a great deal of industry and ingenuity. Considering what an universal deficiency the want of iron would occasion in arts and manufactures, even among the most ingenious nations, it must appear surprising that these Indians could be able to make such a progress in the arts as we find they have done, without the aid of that precious metal.

We have been the longer upon this article, as the subject of it is not only entertaining in itself, but now also interesting to Great Britain ; for, from the perusal of this history, it appears, that no part of America more justly demands the attention of government, or would sooner refund to the nation any expences which an infant colony might require, than Louisiana, where the beautiful description of Virgil is actually verified,

*Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.*

The Frenchman's English dress, it must be owned, is better than his own. The translation, however, is very unequal; the narrative, in some parts, is concise and spirited, and the style pure and correct; in other parts, especially towards the beginning, the turn of expression in the original, however mean, is servilely adhered to, which renders some places of the translation uncouth and barbarous.

ATR. IV. *Memoirs of the Court of Augustus. Continued, and completed, from the original Papers of the late Thomas Blackwell, J. U. D. Principal of Marishal College, in the University of Aberdeen, by John Mills, Esq. Vol. III. 4to. Pr. 1l. 1s. Millar.*

A Review of the second volume of this work was amongst the first of our publications as Critical Reviewers, and we treated it with that freedom and candour that alone ought to recommend us to the favour of the public. The work before us was, it seems, continued, and completed, from the original papers of Dr. Blackwell, by John Mills, Esq. a gentleman we are entirely unacquainted with. In an advertisement prefixed to this volume, we are informed that the volume was printed off to p. 144, when Dr. Blackwell died. "The proprietor, unwilling to let the sets of those gentlemen who had purchased the former volumes remain incomplete, put all the papers left by the author, relative to this work, into the hands of the present editor, who begs leave to observe, that those papers being, in general, little more than loose leaves, detached notes, memorandums, and, very often, only bare hints of things intended to be said, without any connection, reference to each other, or even paging, he hopes he may justly claim some indulgence from the public, wherever he has erred in his endeavours to give them the order and method which he imagines might have been Dr. Blackwell's, if that gentleman had lived to finish his work." Mr. Mills then informs us, that where the Doctor's loose papers were deficient, he had recourse to the antients.

It is impossible for us to ascertain the particular passages of this publication that belong to Mr. Mills; but we will venture to say, upon the whole, that this volume, both in point of composition and language, is not inferior to its two elder brothers. Were we to give a character of Dr. Blackwell as an author, we should not say, as Mr. Addison does of Cowley,

He more had pleas'd us had he pleas'd us less.

But we must think that, had the Doctor *endeavour'd* to please us less, he would have been a much better *writer*, though not a

better *author*. The volume before us is void of those peculiarities of style that a learned man, like Dr. Blackwell, intimately acquainted with the antients, but having no other guide for the English language than an obsequious imitation of an author or two, whom he chose to admire, of course adopted. As a proof of what we here advance, we shall beg leave to refer our readers to p. 66, of our first volume. We could, however, have dispensed with a few modernisms in that part of this volume which was printed in the Doctor's life-time. And yet, even those improprieties are pleasing, nay, instructive; for though, like a process in chemistry, the main end may be missed or mistaken, yet, the experiments made use of during the course, more than reward the trouble.

With regard to the work before us, it has a characteristic; for a man may read every author that Dr. Blackwell quotes, and yet be here surprized with fresh information. Like Mr. Strange, the engraver, he never deviates from the character of an antique medal, but he fills up the defects occasioned by age or inaccuracy, in a most pleasing manner. The period of history contained in this volume, is that when Roman liberty began to smile on her undoer, for we cannot call him ravisher, we mean Augustus Cæsar. The state of the East; the story of Herod the Great (a few pardonable modernisms excepted), and the Parthian expedition, under Marc Antony, are all related in a manner that does not separate precision from entertainment, and, while it informs the mind, pleases the imagination. The following picture of the accomplished Octavia's circumstances, cannot, in justice to this work, be here omitted; not to mention the excellent instruction it gives to modern fine ladies who have the misfortune to be step-mothers.

‘ Considering the connections of the two triumvirs, and the constant intercourse between Alexandria and Rome, we need make no question of Octavia's being exactly informed of Antony's flagrant irregularities, nor of the grief with which a wise woman, who loved her husband's honour and interest, would receive the shameful news. But her sorrow was silent, and her tongue never uttered a syllable that favoured of complaining, or that reflected upon her consort: on the contrary, she was at great pains to *soften* her brother, who highly honoured her, and had a proportionable resentment of her wrongs: “ Antony, she said, among many valuable qualities, had an unhappy weakness with respect to women, and was unluckily fallen into a very artful one's hands—from whence, however, with his (her brother's) assistance, she hoped once more to recover him; and therefore, if he would be pleased to let her have a body of men fit to recruit Antony's life-guards, with cloaths for his army, and proper presents

presents for his favourites, she was resolved to undertake a journey to her spouse, and do her utmost to prevent the terrible consequences which his present course of life threatened to bring on her and the Roman state." Cesar, with redoubled admiration of his sister's virtue, and detestation of the man who could abuse so much sweetness, gave way to her solicitations; and Octavia having, with the help of Domitius and Pollio, picked out two thousand choice men, richly armed, and provided store of cloathing and magnificent presents, set sail in the spring from the Tiber, and steered towards Athens.

' The news of her approach, and intended meeting with her husband, threw Cleopatra into racking disquiet: she dreaded every thing from so accomplished a rival—the charms of her person, the sweetness of her temper and manners, heightened by the fairest character, and backed by the weight of her brother's power:—if, along with *these*, she should have access to employ the melting endearments of the conjugal state, she made no doubt of her reclaiming Anthony, and that she herself must be finally undone: wherefore, to prevent their meeting, if possible, the cunning queen laid aside her mirth and frolics—she quitted by degrees the *rakish* manners that had formerly captivated the triumvir, and now assumed a soft languishing air, like a virgin deeply in love;—she brought down her body with thin diet—looked faintish and pale—took care to be often caught in tears, which she pretended to be anxious to hide.—She gazed on her lover with wonder, when he entered her apartment, and her obedient eyes suffused and melted as he was going away: at the same time, persons of a certain trade, never wanting about courts, beset him incessantly, in behalf of their incomparable lady, and *obsequiously* presumed to chide him for ingratitude.—*Could he be so hard-hearted and barbarous, as to abandon a princess who lived upon his smile—who had given herself wholly up to his pleasure—who, though a great queen, and born to command nations, thought her most glorious title to be Anthony's MISTRESS—so she could but see his face and enjoy his company—but who, if driven from his presence and left forlorn, would most assuredly put an end to her days before his return.* In short, these trusty instruments so wrought upon his weakness, that immediately after touching at Syria, he wrote to his wife, *not to advance farther than Athens, as he was obliged to repass into Armenia on a fresh expedition against the Parthians*: and then, though his army was assembled, and, upon Polemo's successful negotiation and seasonable news, immense preparations were made, yet he finally threw up the expedition,—disappointed his new ally the Median prince, and hastened back to Alexandria, lest Cleopatra should die of grief, or do some violent thing in his absence.

‘ This was the fatal step that hurried him to his ruin : — he lost the fairest opportunity of acquiring immortal glory by the conquest of the Parthian empire, and could scarce avoid a breach with his colleague after such contempt poured on his sister, nor a consequent civil war.

‘ With silent grief the injured Octavia perceived that the Parthian expedition was all a feint ; and that her blinded husband was resolved to sacrifice her, and her brother’s friendship, to his Egyptian mistress : yet still she bore with the cruel treatment ; and instead of sailing away in discontent, or so much as reproaching him with his misbehaviour, she only wrote back, desiring to know, *Where he would be pleased to have the things delivered which she had brought from Rome for his service ?* This letter was carried by Aquilius Niger, the same, I suppose, who afterwards wrote *Memoirs of the Life of Augustus*, and who, in delivering his message, *did justice* to the merit of Octavia. Her husband heard him without emotion ; the praises of a lovely wife had no effect upon a man accustomed to debauch from his youth, and who was now plunged in two *stupifying* vices, *daily hard drinking*, and many a *lewd commerce*, besides with Cleopatra : he therefore *sloped* to receive the presents she had brought, at the same time that he poured dishonour and neglect upon the best wife and most beautiful woman of her age.

‘ When she returned to Rome, her brother, provoked out of measure, would have had her come and live with him in the palace : but she went directly to, what she still called, her HOME, that is to Antony’s house ; where she attended his affairs, entered into the interests of his friends, and took care of the education of his children, as if he had not offered her the least indignity. If she made any distinction between his children by Fulvia and her *own*, it was by treating those more tenderly, and bestowing more liberally upon their education and equipage. She had a large and lovely family : two daughters and a son (the noble Marcellus) by her first husband ; Anthony’s two sons (Antyllus and Julus) by Fulvia, and her own two little daughters, just past their infancy. Her exemplary conduct was the subject of conversation in all companies : it filled Rome and Italy with deserved admiration, and, very contrary to her intentions, did infinite mischief to her deluded husband. What a barbarian must he be, said they, — how blind to beauty and merit, that can abuse so divine a creature ? He must be quite gone, *’twas answered*, sunk in the lowest dregs of vice, that can prefer a prostitute to the pride of her sex, the *matchless Octavia !*’

The rest of this volume teems with great information and entertainment. The comparison between Antony and general Anstruther is far from being amiss ; though we think that the charac-

ter of Braddock might have been more for our author's purpose. The character of Cleopatra is, perhaps, one of the hardest to finish of any female we know in history ; but Dr. Blackwell has succeeded in it. He has described the mistress, the queen, the lover, the mother, the interested jilt, and the woman of pleasure, but of elegance at the same time, in a most masterly manner. Most of our readers, we presume, have perused or seen the noble scene of Antony's death, drawn by Shakespeare. The following quotation, therefore, on the same subject, must be agreeable to every one who can take a rational delight in comparing the true genius of prose and poetry.

‘ Whilst Antony was advancing against his enemy, the treacherous queen, apprehending the consequences of his just resentment, especially during the first transports of his wrath, retired to a magnificent tomb, which she had built for herself, amidst the other monuments of the kings of Egypt. She had before sent thither most of her valuable effects, particularly her gold and jewels, with quantities of perfumes, aromatic woods, torches, and other combustibles, of which a pile was made, as if she had intended to burn herself with her riches. She now shut herself up in this place, the door of which was strongly defended with bolts and iron bars, and caused Antony to be told, that, preferring an honourable death to a shameful captivity, she had ended her days amidst the remains of her ancestors. If Dion Cassius be right in thinking she did this in order to rid Octavius of his rival, as well knowing that he loved her to such excess as not to be able to survive her, it must be owned that this perfidy was still more atrocious than all she had done before.—
Certain it is, that Antony, always too credulous, especially when the character or welfare of Cleopatra was concerned, instantly passed from the most violent anger, to as great melancholy and despair ; and, struck with the idea of her death, resolved to kill himself. He retired immediately into his chamber, put off his armour, and, full of his former passion, which a moment's reflection on Cleopatra's behaviour might have cured him of, sent for one of his most faithful slaves, named Eros, from whom he had some time before extorted a promise to kill him, whenever fortune should drive him to this last extremity. He now called upon him to keep his word. The slave took up a sword, as if he was going to stab his master, but plunged it into his own bosom.—*I commend thee*, Eros, cried Antony, seeing him fall at his feet ; *instead of doing that office, which your regard for me would not permit you to perform : you shew me the example.*—He then drew his sword, ran it into his side, and fell back upon a couch. The wound was not immediately
U 3 mortal ;

mortal; and the blood stopped after he had lain some time upon his back.

‘ He was in this situation, racked with anxiety of mind and pain of body, when Diomedes, one of the queen’s secretaries, came from her to propose his being removed to her tomb; for she had been instantly informed of his rash action.—Indignation would have filled the breast of any other man, at finding by this message how fatally he had been deceived, with regard to Cleopatra’s death: but Antony expressed only joy at hearing that she was still alive, and earnestly begged to be carried to her.—The difficulty was how to get him into her tomb; for she would not by any means suffer the door to be opened, for fear of being surprized by some of Octavius’s party. She therefore went to a window, and threw down cords, with which she and two of her women, the only persons she had taken with her, drew him up. Never was a more moving sight.—Antony, covered with gore, and in the agonies of approaching death, was suspended in the air, stretching his hands towards Cleopatra, and frequently in danger of falling; whilst a number of spectators, anxious and trembling, encouraged Cleopatra, whose utmost strength was exerted, till at length, with the help of her two attendants, she hoisted him up to the window, took him in her arms, and carried him to her bed.—I do not know that this picture, which is drawn by Plutarch, has been executed by any great painter; nor could I readily name a subject in all history better calculated to display the skill of an able master.

‘ Cleopatra, who but a few hours before, did not shudder at the thoughts of offering Antony’s head to Cesar, in order to preserve her kingdom, could not now behold him in the agonies of death, without being penetrated with grief. Embracing him with all the tenderness of real affection, and bathing him with tears, she called him her dear lord, her prince, her husband, and uttered the most mournful expressions, while she cut off his hair, according to the superstition of the Pagans, who imagined that ceremony gave ease to such as died a violent death. Antony, lifting up his eyes, begged of her to be comforted, assured her that he died happy, since he died in her arms, and that he thought it no ignominy for a Roman, as he was, to be conquered by a Roman. Then exhorting her to save her life and kingdom, if she could do it with honour, and advising her to beware of the traitors of her own court, as well as of Cesar’s attendants, Proculeius alone excepted, in whom she might safely confide, he expired in her arms.’

Dr. Blackwell possessed one talent, which is very uncommon, that of making criticism subservient to history, and connecting both so agreeably, that they seem to grow from the same root.

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This observation is justified by the work before us, more, perhaps, than any other in the English language. Even philosophy, as well as political knowledge, is happily blended in this volume ; and if we make no farther extracts from it, it is from an observation of Tacitus, that the images of Brutus and Cassius became more illustrious by being omitted at the funeral of Augustus.

At the end of the volume is a copious index, which the reader will perceive was much wanted in a performance of this nature, where the same characters are diversified and diffused through the work.

ART. V. *Letters concerning the Spanish Nation : Written at Madrid, during the Years 1760 and 1761. By the Rev. Edward Clarke, M. A. 4to. Pr. 12s. Becket and De Hondt.*

FEW works have given us more pain in reviewing than that now before us ; because we are obliged, while we approve of the Reverend Mr. Clarke, M. A. as a writer, to censure him as a book-maker.

It is certain that the Hottentots themselves, and the Esquimaux of America, are better known, notwithstanding the publication before us, than the Spanish nation is at present ; and yet, it cannot be denied, that the public is under considerable obligations to Mr. Clarke for his information, as to many particulars, which bear great marks of authenticity. By his preface, which we wish had not been wrote with so great an affectation of freedom (the most disagreeable affectation in the world) we perceive, that the former accounts of Spain are now good for little or nothing ; that different nations have different humours and customs : and a most important discovery is made, that an Englishman, go where he will, will find no constitution equal to that of his own country. The historical introduction that follows this preface, is a very tame compilation from commonplace authors, and his facts are often false ; witness his saying, that, in 1719, a thousand Spaniards landed in Scotland, when in fact the number did not amount to three hundred. In this historical introduction is comprized, ‘ An account of the ambassadors, ministers, and envoys, from the court of Great Britain to the court of Spain, from the year 1600 to the breaking out of the present war, with the titles of the treaties and conventions during that period.’ In this account, speaking of a league made in 1657, between Spain and Charles II. when he was in exile, we have the following curious note ; ‘ This was a league made between Charles II. of England and the archduke

Leopold, governor of the Low Countries, which gave king Charles liberty to reside at Bruffels, with the promise of six thousand men, six thousand livres pension, and three thousand to the duke of York. An amazing treaty to be made by a poor and banished monarch.' Mr. Clarke is in the right to call this an amazing treaty, if what he says is true, that the poor banished monarch had a pension of near three hundred pounds a year, and his brother, the duke of York, of about one hundred and fifty. We are, however, apt to think, that the Reverend Mr. Clarke is a little mistaken as to facts ; for, if we rightly remember, Charles II. and his brother, when in exile, had a much more valuable consideration given them by the court of Spain, and for a very good reason, viz. that they suffered very near six thousand English, Scotch, and Irish, who followed their fortunes, to enlist in the Spanish armies. We are afraid that the accuracy of the rest of this historical introduction is of a piece with the specimen we have given ; nor indeed, upon the whole, can we find any thing but what may be met with in the compilations of the times. But we shall now proceed to the main body of the work, which is digested in the form of letters.

Letter the first has a very extraordinary title of Journey from London to Madrid ; but the reader, by a kind of magical operation, in about half a line, is conveyed from Falmouth in England, all the way to Corunna in Spain. This letter, upon the main, however, is very entertaining, and, we believe, very candid, though it is but too plain, that the book-maker's hoof appears in it more than once.

Letter the second is, we think, well executed ; and are sorry we have not room to insert it, for the instruction and entertainment of our readers.

Letter the third, part the first, treats of the government of Spain, the cortes, or parliament, its laws, tribunals, courts of judicature, &c. but the whole of it is in the book-making stile, and part the second of the same, treating of councils, halls, and tribunals, is still more so, if possible.

Letter fourth, part the first, has a most venerable title, as it contains the state of literature, letters, and men of learning in Spain. We cannot, however, help thinking that the flimsy quotations and epithets from thread-bare English reading, had no business here : nor can we boast of receiving much new information either from the first or second part of the letter upon this interesting subject ; for Father Feijoo's discourses upon physic is worse than can be produced by a three years apprentice to a London apothecary. Part the third of the same fourth letter contains a most wretched jejune account of Spanish authors and universities, which are below all notice. Then follow two
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Latin letters, the stile of which, by the bye, is far from being despicable, of Franciscus Penezius Bayerius Edvardo Clarke; but, instead of giving our readers any translation or extract from them, we shall beg leave to present him with the following very just information, by the author himself; viz. 'Those readers who do not understand the Latin tongue, will have no reason to regret, that there is no translation of these epistles annexed to them; since the literary history they contain, and the list of authors, would afford them but very dry entertainment.' Letter the fifth contains a most elaborate treatise upon Spanish measures, weights, and distances; and we are apt to think that the very mention of its title, however accurately the subject may be handled, is sufficient for our readers.

Letter the sixth contains a view of the Spanish stage, and nothing can be more despicable than our author represents it. But if he is not self-denied to a miracle, he is but an incompetent judge of Spanish dramatic poetry. 'I pretend not, says he, to understand enough of the language to be able to judge as decisively as a French critic, of the dramatic merit of Calderoni, or any of his poetical countrymen. But there certainly is a way of forming some judgement, though by other means; facts often speak as clearly as words; and actions and gestures, tho' silent, are by no means dumb; and I dare affirm, that General Johnson often understood *the little Carpenter*, a *Cherokee*, or *the bloody Bear*, though he was not a great master of the elegancies and purity of the Indian language.' This letter, however, is extremely entertaining; and we dare say, that the author has, with great truth and justice, informed us of what he saw. It is pity that his acknowledged ignorance of the Spanish language disabled him from criticising on the works of their dramatic authors, as not only the Spaniards, but the French who understand Spanish, affirm that Lopez de Vega and Calderoni, are equal to our Shakespear and Spenser. One thing, at least, is certain, that, in former times, the fabrick of the English plays owed a great deal to the invention of Lopez.

Letter seventh, part the first, contains a description of the bull-feast, exhibited in the Plaza Mayor, at Madrid, upon occasion of his catholic majesty's public entry into his capital, on July 15, 1760. This letter we recommend to the perusal of our readers, as it is not only curious but instructive. Part the second of the same letter contains, Burial—Grandeas—King's public entry, and it comprehends a great deal of very agreeable chit-chat, tending, in the main, to give us a very contemptible idea of the Spanish nation. The description of the king's public entry is translated from the Spanish gazette, and therefore we must suppose it to be authentic,

authentic, as well as the long tedious list of Spanish grandees, officers, &c.

Letter the eighth contains a description of the convent of St. Lawrence, commonly called the Escorial. In this letter, we apprehend, the reader will find little new matter, as its contents are but flimsy. Then follows, 'Part of a funeral oration, spoken upon removing the bodies of the kings and queens of Spain into the vault of the Escorial, in 1654.' There is often in the most illiterate enthusiasm, a dignity that is elevated, touching, and astonishing. But the long specimen Mr. Clarke has given us of this oration exhibits the effusions of a poor spiritless hair-brain'd wretch, poured forth with a most tasteless extravagancy. Then, after a description of the king's palaces, comes most insipid catalogues of pictures and manuscripts, in the Escorial, without conveying the least information or entertainment.

Letter the ninth contains a description of the city of Toledo, which is entertaining. The following facts, are, perhaps but little known.

'The Alcazar, or palace, built by Charles V. as some say, or, as others, by the archduke Charles, is a noble building; though it is now almost a ruin, being burnt by the allies and Austrian party, in the partition or succession-war, lest it should fall into the hands of Philip V. Who would ever conceive, that this very Philip should have afterwards desired an alliance with the burner of his own palace, and the competitor for his throne? It was such a counsel as no one but a Ripperda could suggest, or indeed execute: yet such was the Vienna-treaty! But I forget Toledo. The manufactory for *swords* is just revived there, and their goodness is solely owing to the confluence of the Xarama and the Tagus: for those two rivers have been tried separately, by way of experiment, by the king's order, and their disunited waters will not give that *trempe*. This manufactory is all worked by English tools, which came into the hands of the Spaniards very oddly: the story, as I was told it, runs thus—About twenty years ago, a set of English workmen came upon contract to Toledo, to make such works, or engines, as were necessary for throwing the water of the river up the rock into the town: for at present it is brought by asses, each ass carrying six earthen pitchers burthen, as indeed is the general custom throughout Spain: these English contractors brought with them all sorts of English instruments and tools necessary for such a work, and some very large iron pipes. The undertaking certainly was difficult; but foreigners professing and endeavouring to execute such a work, as the Spaniards owned themselves unequal to; and then these being *English heretics*, all these circumstances soon raised

raised the envy and jealousy of the people : in short, from their opposition, and their endeavours to counteract every step the English undertook, the whole project and design came to nothing. But here my story begins to grow dark ; for the conclusion is, that these English all died, and as there was no heir to claim their effects, they were kept *as goods without an owner* ; and what remains of these tools and effects are now in the hands of the king of Spain, and employed in the old, but just-revived *sword fabric* of Toledo.

‘ But give me leave here to make one or two remarks.— The effects and goods of these unfortunate contractors amounted at least to above a thousand pounds. What ! were they and their servants all so absolutely swept away, that no one should remain as heir, claimer, or inheritor of these effects ? Had they no friends, or even relations left in England ? Was there no resident, or ambassador in Spain, to apply to for the removal of these goods, or at least for the sale of them ? All these circumstances seem to me so improbable, that I am at a loss what to say, or what to conjecture : and the whole, I think, that can be said, is, that it is really a very blind story.’ We should be glad to know the reason why Mr. Clarke gave us a story so very blind.

Letter the tenth entertains us with a description of the city of Segovia, which we shall likewise recommend to the perusal of our readers, without giving any extract from it, because we are really of opinion, that, in a book which has so little original matter to recommend it, it is a kind of injury both to the author and the bookseller to exhibit that *little* in another work ; for the same reason, we shall omit the ‘ Translation of Father Henry Florez’s account of the aqueduct of Segovia.’

Letter the eleventh gives ‘ Some account of the antiquities at Corduba, Seville, Cadiz, Granada, Saguntum, Tarragona, and Barcelona ;’ which we cannot help thinking to be very paultry, cursory, unedifying, and might have been written by any man who had never seen Spain. We are not, however, very positive that the author says he saw the places described in this letter.

Letter twelfth contains about thirty-eight or forty pages, in a very new epistolary stile, they being filled up with catalogues of the forces, salaries, and finances, with something tacked to the end, which our author calls remarks. Letter the thirteenth exhibits, ‘ A short view of the commerce and manufactures of Spain, so far as they relate to Great Britain.’ Though we cannot say much in commendation of the original information which this account conveys, yet we hope it will be deemed no plunder if we give the following extract from a memorial drawn up by Emanuel de Lira, first secretary of state to Charles the second of Spain,

Spain, and which, we agree with our author, breathes a spirit of patriotism and toleration.

‘ There is only one obstacle on our side, that can prevent the establishment of the company. It is, I confess, great, but nevertheless very easy to be surmounted, especially by your majesty, when you are once informed, that the removing of that obstacle would be a means of remedying several abuses introduced among us, and also of preventing the daily profanation of our most sacred mysteries. This obstacle arises from the law established in these kingdoms, and from the decrees and edicts of the holy tribunal of the inquisition, against the Jews, and against heresy !

‘ I know, Sir, that it is the greatest glory of Spain, that it is the only nation which keeps itself pure in the faith of the Catholic, Apostolic, and Roman church ; it is this which gives your majesty the just title of Catholic Monarch, which you so worthily possess. I likewise know, that there is not a more holy, nor a more salutary institution than that of the holy tribunal ; but I shall endeavour to make it appear, that, by granting the liberty of commerce to heretics, and even to Jews, no prejudice could from thence result to Spain, nor to the glorious title of Catholic King, nor to the laws and prerogatives of the inquisition.

‘ My reputation is unsullied, and I flatter myself that nobody will suspect me, as to my soundness in the catholic faith. I am evidently a zealous and true catholic, by presuming to propose to your majesty to grant liberty of conscience in these your kingdoms, as such a liberty would prevent a great many profanations that are daily committed.

‘ Is it not a truth, Sir, that all the prisons of the inquisition throughout all Spain are filled with Jews and heretics, who have profaned our sacraments, by receiving them as though they had been zealous and devout catholics ! Is it not likewise a truth, that an infinite number of others keep themselves concealed among us, and participate of those sacraments unworthily, and by way of derision. Such a thing never happens in countries where liberty of conscience is allowed to all. The greediness of foreigners after our wealth gets the better of their apprehensions of divine or human punishments.

‘ We might grant to the nations trading to Cadiz or Seville, or any other place where this company should be established, the free exercise of their religion for them alone, in the same manner as the Dutch, and many protestant states and princes, have allowed it to the Roman catholics in their dominions, namely, not an open toleration. Thus foreigners, interested in, and members of the company, and their clerks and domestics,

meffics, would have this advantage, which would render their abode in Spain very agreeable; foreign merchants who traded hither would be fatisfied, and we fhould deliver ourfelves from thofe enemies of our myfteries, who keep themfelves concealed among us, and remove them from our temples and our altars; for as it is intereft that infpires them with the courage to furmount all apprehenfions and dangers, the fame intereft would draw them to that place, where they might, in full fecurity, follow their fuperftitions.

‘ The example of the church of Rome, for thefe feveral ages paft, may inform us, that it is not contrary to religion to tolerate a worship quite oppofite to ours; for it has given a fynagogue to the Jews, and it alfo allows the Greeks to worship according to their liturgy, without thereby forfeiting the name, or the fovereign title of being the immoveable feat of our religion. This example has been followed by the grand duke of Tufcany, at Leghorn, and by feveral other princes in Chriftendom.

‘ The Englifh merchants, notwithstanding their diverfity of religion, have the liberty of trading in our ports, fince the treaty concluded by the conftable of Caftile, and the minifters of James I. king of Great Britain.

‘ Your majesty’s father, of glorious memory, granted the fame thing to the Dutch, and even engaged, by the treaty of Munfter, to furnifh them with a convenient and honourable place for a burial ground.

‘ Thus the moft difficult ftep is already furmounted. As to other points, juft precautions might eafily be taken to prevent the venom of herefy from infecting the heart of Spaniards.’

The account of the Spanifh money in letter fourteenth may very poffibly be of fervice to merchants and bankers; and the ftate of agriculture in the fifteenth letter, is well worth perufing. The fixteenth letter is addreffed to the Reverend Dr. Kennicott, upon the fubject of Hebrew manufcripts in Spain. Our author, it feems, had a commiffion for enquiring after the moft curious of them, and on this head he gives us the following moft inftructive anecdote, which we fhall beg leave to recommend to all ambaffadors and minifters of ftate: ‘ In obedience to my directions from England, I informed the earl of Bristol of the nature, ftate and utility of your undertaking, and endeavoured to induce him to move in it; but his lordship replied, that he could not; that his office was only political, and that he had nothing to do with what was foreign to his commiffion.’ This letter is well worth perufal, as is the feventeenth, containing, ‘ An epiftle to Charles Chriftopher Puer, chargé des affaires from the court of Denmark to that of Madrid, written originally in Latin
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by Don Gregory Mayans, and containing the present state of the Hebrew and Arabic learning in Spain, and where the principal MSS. in those branches are to be found.' The eighteenth letter gives us, 'An epistle written by Don Gregoria Mayans, to the late Sir Benjamin Keene, containing a full account of the Complutensian Polyglott, &c. &c.' All that we can say farther of those letters is, that the public is highly obliged to Mr. Clarke for enriching English literature with such valuable treasures. His nineteenth, contains a description 'Of the royal family and court of Spain. Of the present genius, character, and manners of that nation. Their humours, diversions, and language.' This letter is well worthy perusal, and we believe is the best that has appeared in England upon the subjects that it treats of. We can say very little in commendation of letter twenty, the last in the book, containing 'Journey from Madrid to Lisbon, December the 17th, 1762.'

Upon the whole, we are sorry if we have been obliged to employ any asperity in reviewing a work that is far from being destitute of merit, and would have made an excellent three-and-sixpenny book. As it now stands, we cannot help thinking that it resembles the country it describes, vast tracts of sterility, intermixed with a few pleasant spots.

ART. VI. *Reflections on the Government, &c. of Indostan: with a short Sketch of the History of Bengal from the Year 1739 to 1756; and an Account of the English Affairs to 1758.* By Luke Scrafton, Esq. 8vo. Pr. 2s. 6d. Millar.

AT length we have an account that we can depend upon of the Gentoos, or the native East Indians, from a gentleman of judgement as well as veracity, and one who, by a long abode in the country, was well qualified for such an undertaking. It is with some pleasure we observe, that Mr. Scrafton, in the account before us, confirms, in general, what the authors of the Universal History have delivered upon the same subject; but the French and all other accounts are equally false as defective. He divides the natives into tribes, the principal of which are the Bramins, soldiers, labourers, and mechanics; and these again are sub-divided into a multiplicity of distinctions. His account of the bramins is very curious; and he doubts (we believe with great reason) whether, whatever the Roman missionaries may pretend, any instance may be brought of an Indian being converted to Christianity excepting the Hallachores; a set of wretches so miserable, that they 'are glad to be received into a society where they are treated as fellow creatures.' We understand,

stand, however, from this author, that the bramins, notwithstanding all their professions of sanctity, hold a very convenient religion. 'Some I have conversed with, acknowledge the errors that have crept into their religion, own one supreme Being, laugh at the idolatry of the multitude, but insist upon the necessity of working upon the weaknesses of the vulgar, and will admit of no doubt of the divine character of their legislator. Talk to them of the truth of the Christian religion, they say, "They believe it is all very true; but that God has given different laws, and ordered different forms of worship for different nations, and has prescribed them theirs, which their forefathers have practised for many thousand years, and they have no reason to doubt its being acceptable." Some few there are, continues he, who, versed in their learned languages, soar above the vulgar; but the generality are as ignorant as the laity. Mr. Scrafton describes the soldiers, who are commonly called Rajah-poots, as being much more robust than the other inhabitants, and as having a great share of courage, and a nice sense of military honour. The labourers are those who cultivate the land, and the mechanics include merchants, bankers, and all who follow any trade; and 'all the different tribes are kept distinct from each other by unsurmountable barriers; they are forbid to intermarry, to cohabit, to eat with each other, or even to drink out of the same vessel with one of another tribe; and every deviation in these points subjects them to be rejected by their tribe, renders them for ever polluted, and they are thenceforward obliged to herd with the Hallachores.'

Our author then gives us a most rational and entertaining account of the reasons why that barbarous custom of a woman's being burnt with her husband, when he dies, sometimes prevails; and the following quotation is a proof of the excellent police established amongst the Gentoes.

'The fruitfulness of these hot countries depending entirely on their being well watered, and the rainy season being here of very short duration, the preservation of the water is a principal object: for which reason the high lands are mounded in by great banks to collect the water that falls from the mountains; and these reservoirs are kept up by the government for the public benefit, every man paying for his portion of a drain. The roads are planted with rows of large trees, which add to the beauty of the country, and afford a pleasing and refreshing shade; and every two or three miles are stone buildings called Choultrys, for the convenience of travellers, who always find bramins attending to furnish them with water: and so free is the country from robbers, that I doubt there having been an instance of one in the memory of man. The diamond merchants,

chants, who generally pass this country, have seldom even a weapon of defence, owing to that admirable regulation, which obliges the lord of that spot where the robbery is committed to recover the effects, or make good the value. At the extremity of every town or village are large groves of trees, where the weavers carry on their manufactures, and (if the soil will admit) there is a handsome stone reservoir, called a Tank.'

Upon the whole, the best European legislator, philosopher, or politician, may receive great instruction from our author's first letter. Many observations and reflections in it are new and uncommon; and prove the dreadful danger that may accrue to the best regulated country in the world, from the degeneracy, effeminacy, and cowardice, of a court, in cases of foreign invasion.

Mr. Scrafton's second letter opens a most amazing scene, to which the Europeans are almost strangers. Two brothers, Moguls, Hadjee Hamet and Allyvherde Caun, came to Bengal, with recommendations to the soubah, or prince of that country under the Great Mogul. The brothers were differently qualified; Hadjee was politic, treacherous, and a good statesman; Allyvherde was brave, active, and an excellent general. Hadjee, who was a coward, made use of his brother to execute his treacherous plans, and after rising by degrees to the first offices of state, and even to a nabobship, they dethroned the reigning soubah, and Allyvherde usurped his dominions, and became almost independent upon the court of Dehli, or the Great Mogul. That prince, unable to reduce them, employed the Mharattas, a kind of unsubdued highlanders, commanded by independent rajahs, who made war upon the two brothers for several years, with various success. Hadjee, at last, was surprised by a leader of the Pattans, and was put to the same ignominious death which he had treacherously intended for the other. The Pattans and the Mharattas then joined in attacking Allyvherde; but, though now stricken in years, he defeated them both. Notwithstanding his success, he still continued to be harrassed; but, about the year 1750, he was confirmed in his soubahship by the imperial authority, upon his engaging to pay a tribute of six hundred and fifty thousand pounds a year. This seems to have procured the brave old usurper, who was then (in 1751) seventy-three years of age, some respite; and he thought of settling his family affairs: but, instead of appointing for his successor Mahmud Caun, his brother Hadjee's son, and his own son-in-law, he adopted Mirza Mahmud, his grandson by his daughter, and son of his favourite general Zaindee Hamet. The latter, after that, was distinguished by the name of Surajah Dowla. This split Allyvherde's court into factions, and, in the year 1756, the old soubah

soubah died, and left Surajah Dowla his successor. This prince, in his younger days, had drank so hard, that his judgement was disordered; but the old soubah having, upon his death-bed, obliged him to swear to leave off all intoxicating liquors, he never tasted them more. Several competitors, however, nearer in blood than he was to the late soubah, still existed.

Mr. Scrafton's third letter brings his history near the melancholy period, when the tragedy of the Black-hole at Calcutta happened. Our author is very rationally of opinion, that avarice and caprice gave rise to that horrid scene, with which the public is but too well apprized. After this tragedy, the nabob of Purhunea, who was descended from Hadjee, fell in a battle with the soubah, who now, notwithstanding his frantic conduct, was arrived at a very great pitch of greatness, while the English in his dominions were reduced to the most horrid wretchedness that can be well conceived; and the despicable remains of them were suffered to breathe, only, because the soubah thought them too contemptible for his notice.

In this extremity of distress were the affairs of our East India company, when the English squadron, under admiral Watson arrived; at which time colonel Clive, now lord Clive, a gentleman who had greatly distinguished himself against the French on the coast of Coromandel, appeared upon the stage in Bengal. It was the 2d of January, 1757, when the colonel's astonishing spirit and success, the particulars of which are related with great accuracy by Mr. Scrafton, replaced the English inhabitants in their settlement at Calcutta; and, from this hour, he is to be considered as the chief negotiator of all affairs with the government. The English then took and plundered Houghly, and the soubah, who, by this time, entertained very different sentiments of them from what he had done before, advanced against them either to treat or to fight. A negotiation succeeded, in which Mr. Scrafton was one of the two deputies employed on the side of the English, and the soubah, on his part, gave fresh intimations of his pride, treachery, and cowardice; but the wisdom of the English prevailed over his cunning, and the two deputies made their escape to their camp. Next morning, the colonel, whose whole force did not exceed 1000 Europeans and 2000 Blacks, attacked the soubah's army, which, according to our author, consisted of at least eighteen thousand horse, and sixty thousand foot, and beat it. This brought the soubah to accept of the terms prescribed by the English, February the 9th, 1757. In the mean while, certain accounts came of the war breaking out between England and France, which intirely altered the face of affairs in that country; and, by the amazing efforts of valour and good conduct, the schemes of the

French, and the treachery of the soubah, were disconcerted, and Chandenagore was taken; for all the particulars of which we must refer our reader to Mr. Scrafton's account, where he will find them related in that clear manner which constitutes historical elegance.

Mr. Watts then resided in quality of the company's agent, or ambassador, at the soubah's court, exposed to daily dangers from the tyrant's perfidy and capriciousness. Fortunately for him, one of the soubah's ministers, with Meer Jaffer his kinsman, and one of his greatest generals, found themselves in the same situation; and it was agreed between them and Mr. Watts, to which the other English officers assented, to depose the soubah, and to advance Meer Jaffer in his room, who was to indemnify the English for all their losses. In the mean while, the Mharatta general, encouraged by the troubles of Bengal, offered Mr. Drake, the English governor of Calcutta, to assist him with one hundred and twenty thousand men against the soubah and the French. Mr. Drake sent the general's letter to colonel Clive, who, not knowing but it might be a stratagem of the treacherous soubah to circumvent him, with equal policy and honesty, sent our author with the letter to the soubah. A scene of detestable dissimulation then followed on the part of the soubah and his first minister; and Mr. Watts, finding there was now no safety for the English, concluded a formal treaty, which our author gives us, with Meer Jaffer, greatly to the advantage of the English. Scarce was this negotiation closed, when Meer Jaffer was threatened with instant death by the soubah; but was saved by a seasonable and resolute letter written by colonel Clive to the soubah, upbraiding him with his perfidious dealings. But by this time, Mr. Watts, after acting with a firmness of which few instances can be brought, made his escape from the tyrant's court; and colonel Clive was advancing at the head of his army against the soubah, who took the field with twenty thousand horse, fifty thousand foot, and fifty pieces of heavy cannon; while the English army consisted only of one thousand Europeans, two thousand Seapoys, and six field pieces, with a small detachment of sailors. The famous battle of Plassey, or Placis then ensued, and is extremely well described by our author. The soubah, after his defeat, fled to his capital, and our author conducted Meer Jaffer, who still remained with the soubah, and had acted a very ambiguous part, to colonel Clive, who immediately saluted him soubah of the three provinces, viz. Bengal, Bahar, and Orissa. Meer Jaffer, accordingly, advanced to the capital, which he took possession of, the tyrant making his escape, with only one attendant. The colonel having thus confirmed the new soubah in his government, found, in his predecessor's

decessor's cabinet, ample proofs of his treachery. The late soubah was taken in his flight; and, being brought to the capital, he was, according to our author, privately put to death, without the consent or knowledge of colonel Clive. He then wrote a letter to the emperor at Dehli, to persuade him to confirm Meer Jaffer in his soubahship; but the new soubah soon forgot his obligations to the English, and, instead of fulfilling his treaty with them, he evaded it. The colonel, however, formed connections with Roydullub, the greatest subject in the soubahship, and finding ample proofs of the soubah's treachery, he took the field in November, 1757, and was joined by Roydullub, which effectually over-awed the soubah; so that he was defeated in all his subsequent treacherous intentions, of which Mr. Scrafton gives us a very satisfactory account. In the main, the colonel appears to have put the soubah under the pupilage of his minister Roydullub, and to have over-awed him by a new nabob of Patna.

Our author then continues to give a detail of the other wise and vigorous measures taken by colonel Clive for the interest of the English East India company, which, if we are to credit Mr. Scrafton, does not abound in gratitude for the many important services he had performed. We shall close this article with remarking, that of all sets of men in the world an English East India company will find it least their interest to be ungrateful to their servants. Had colonel Clive, Mr. Watts, our author, and many other officers he mentions, been contented barely to have done their duty, they might have screened themselves from all censure: but nothing can be more certain, from the account before us, than that the company's affairs must have been absolutely and irretrievably ruined, instead of being, as they are now, by the brave and spirited efforts of their officers, the richest body of trading subjects in the world.

ART. VII. *Five Pieces of Runic Poetry, translated from the Islandic Language.* 8vo. Pr. 1s. 6d. Dodsley.

THE very sensible editor of these little pieces, in his preface, ingenuously owns, that this publication is owing to the success of the Erse fragments; and indeed they carry their authenticity in every line. He tells us, that in the Islandic language, in which they were composed, a poet was called a Scald, a word which implies a smoother or polisher of language; and that the character in which it was originally written was called Runic, from an Islandic word that signifies a

furrow. 'As (says he) the materials used for writing in the first rude ages were only wood or stone, the convenience of sculpture required that the strokes should run chiefly in straight lines; and the resemblance to plowing suggested the appellation.' The editor in the same curious preface informs us, that the productions of the Islandic poets, though quite original and underrived, are far from being so easy and simple as might be expected; and that, on the contrary, no compositions abound with more laboured metaphors, or more studied refinements; a proof that poetry had been cultivated amongst them for many ages. He observes, from the original of one of his pieces, that the antient Gothic poets occasionally used rhyme, with all the variety and exactness of our nicest moderns, long before their conversion to Christianity. The first poem in this collection is called the Incantation of Hervor, a celebrated northern heroine, who visits her father's tomb, and, by her incantations with some difficulty carries away his sword. The poetry of this little piece is not very striking, but the manner of its composition is curious and original; and our author's illustrations are extremely instructive. The next piece is the Dying Ode of Regner Lodbrog, which the editor introduces as follows:

'King Regner Lodbrog was a celebrated poet, warrior, and (what was the same thing in those ages) pirate; who reigned in Denmark, about the beginning of the ninth century. After many warlike expeditions by sea and land, he at length met with bad fortune. He was taken in battle by his adversary Ella king of Northumberland. War in those rude ages was carried on with the same inhumanity, as it is now among the savages of North-America: their prisoners were only reserved to be put to death with torture. Regner was accordingly thrown into a dungeon to be stung to death by serpents. While he was dying he composed this song, wherein he records all the valiant achievements of his life, and threatens Ella with vengeance; which history informs us was afterwards executed by the sons of Regner.

'It is, after all, conjectured that Regner himself only composed a few stanzas of this poem, and that the rest were added by his *scald*, or poet-laureat, whose business it was to add to the solemnities of his funeral by singing some poem in his praise. *L'Edda par Chev. Mallet, p. 150.*

'This piece is translated from the Islandic original published by Olaus Wormius in his *Literatura Runica, Hafniæ, 4to. 1631.* — *Ibidem, 2. Edit. Fol. 1651.*

The reader may conceive some notion of the poetry of this animated piece by the following extracts.

'We fought with swords, at Bardafyrda. A shower of blood
rained

pained from our weapons. Headlong fell the palid corpse a prey for the hawks. The bow gave a twanging sound. The blade sharply bit the coats of mail : it bit the helmet in the fight. The arrow sharp with poison and all besprinkled with bloody sweat ran to the wound.

‘ We fought with swords, before the bay of Hiadning. We held aloft magic shields in the play of battle. Then might you see men, who rent shields with their swords. The helmets were shattered in the murmur of the warriors. The pleasure of that day was like having a fair virgin placed beside one in the bed.

‘ We fought with swords, in the Northumbrian land. A furious storm descended on the shields ; many a lifeless body fell to the earth. It was about the time of the morning, when the foe was compelled to fly in the battle. There the sword sharply bit the polished helmet. The pleasure of that day was like kissing a young widow at the highest seat of the table.’

The next piece is called the Ransom of Egill the Scald, and was composed by Egill, a celebrated poet, who had killed the son and several of the friends of Eric Blodoz, king of Norway ; and being afterwards taken prisoner, ransomed his life of Eric by pronouncing this poem extempore in a full assembly of that prince and his chiefs. As to the poem itself, being ignorant of the original, we can form but an imperfect idea of its merit. It seems, however, to be composed in the same spirit as the Erse fragments, with no great variety of images, but with boldness and rapidity. The next piece is the Funeral Song of Hacon, who was the greatest hero of the Norwegians, and the last of the pagan kings. Hacon was slain about year 960, in a battle with the Danes, in which eight of his brethrèn fell before him. Eyvindur his cousin, a famous Scald, or poet, who was present at the battle, composed this poem to be sung at his funeral. This is a beautiful piece, under all the disadvantages of a translation. The poetry is noble, and the subject finely imagined ; but cannot admit of a partial quotation. The last poem in this collection is termed the Complaint of Harold, and is but a fragment. It is thus introduced by our author.

‘ Harold, surnamed the Valiant, lived about the middle of the eleventh century, and was one of the most illustrious adventurers of his time. Piracy was considered among the northern nations, as the only road to riches and glory : in pursuit of these Harold had not only run through all the northern seas, but had even penetrated into the Mediterranean, and made many successful attempts on the coasts of Africa and Sicily. He was at length taken prisoner and detained for some time at Constantinople. In this ode he complains that all the glory

he had acquired by so many exploits had not been able to move the heart of Elizabeth daughter of Jarislaus king of Russia.'

As this piece is but short, we shall give it.

' My ship hath sailed round the isle of Sicily. Then were we all magnificent and splendid. My brown vessel, full of warriors, rapidly skimmed along the waves. Eager for the fight, I thought my sails would never slacken: and yet a Russian maid disdains me.

' I fought in my youth with the inhabitants of Drontheim. They had troops superior in number. Dreadful was the conflict. Young, as I was, I left their young king dead in the fight. And yet a Russian maid disdains me.

' One day we were but sixteen on ship-board: a tempest rose and swelled the ocean. The waves filled the loaded vessel: but we diligently cleared it. Thence I formed the brightest hopes. And yet a Russian maid disdains me.

' I know how to perform eight exercises. I fight with courage. I keep a firm seat on horseback. I am skilled in swimming. I glide along the ice on scates. I excell in darting the lance. I am dextrous at the oar. And yet a Russian maid disdains me.

' What tender maid or widow can deny, that in the morning, when, posted near the city in the south, we joined battle; can deny that I bravely wielded my arms; or that I left behind me lasting monuments of my valour. And yet a Russian maid disdains me.

' I was born in the uplands of Norway, where the inhabitants handle so well the bow. Now I make my ships, the dread of peasants, rush among the rocks of the sea. Far from the abode of men, I have plowed the wide ocean with my vessels. And yet a Russian maid disdains me.'

After this follow the Islandic originals, printed from the best editions; the editor accompanying the whole with very instructive notes, which throw great light upon those curious pieces.

ART. VIII. *The Satires of Juvenal paraphrastically imitated, and adapted to the Times. With a Preface.* 8vo. Pr. 3s. 6d. Ridley.

WE should be wanting in candour, did we deny that this paraphrastical imitator of Juvenal possesses a portion of the spirit of his original, even to the copying his faults as well as his beauties; and it is hard to say in which he is most successful. In one respect, however, we think him unfortunate; for Juvenal is seldom or never obscure, and his characters at this day are as well known to us as they were to the Romans. This is not the case of his imitator. He has, it is true, as much fire

as Juvenal, but he has more smoke; or, were we to adopt his own discursive manner, we might say, that Juvenal is always master of Pegasus, even when he is at full stretch; but the Pegasus of his imitator often runs away with him; nor can it be denied that he sometimes flings his rider. Like Juvenal, he sets out on full gallop.

• Authors, be gone: enthusiast tribe, away;
Close the trite page; nor trill the flimsy lay:
Shall self-puff'd Brown eternal triumphs hope,
Jingling satiric elegies on Pope?
With epithetic strut shall sacred rage
Ape the full majesty of Dryden's page?
In mimic plumes descriptive weakness trick,
And make, by curing Saul, the reader sick?
Shall Honor grace the thoughts, and not the man?
Hence, let all such go rust with Athelstan.
See, the gay Censor's self-reforming rage
Sullies the splendor of his former page;
(Whose gentle whet a banquet huge proclaims
With all the lawn-sleev'd gossip's sleepy flames)
Where thinly-scatter'd letters scarcely hide,
Or, patch-like, fairer shew the paper's snowy pride.

We are far from having any very great opinion of doctor Brown's poetry. We cannot consider him as a genius, but we cannot agree to the sinking him into a Codrus. Horace, 'tis true, tells us there is no medium; but Horace himself will always be a standing proof that there is. Were we to hazard a conjecture, this imitator is better read in books than men, which is the very reverse of what a satirist's character ought to be; but, perhaps, in this respect his original was somewhat deficient. Horace knew life much better than Juvenal did; and this, notwithstanding all the hobblings of his versification, renders him the standard of politeness as well as of satire. Dryden, it must be owned, seems to give Juvenal the preference; but whatever prepossessions the world may have for the celebrated dedication of his translation of Juvenal to the earl of Dorset, his criticisms on the three Roman satirists are not agreeable to what he either thought or felt. That Dryden was a poet is universally allowed, and perhaps his talents for criticism were beyond those of any man of his age; but they were too often warped by conveniency or interest. The same motives that made him write in defence of rhiming tragedies, made him prefer Juvenal to Horace. He had composed tragedies in rhyme; and therefore that manner of writing must in the drama be critically just. He had collected from his friends as much as, with his own performances, made up a complete

translation of Juvenal; and therefore Juvenal must be the best satirist. Those are observations by no means foreign to the work before us. Our author, by his preface, seems to have studied himself into such a predilection for his original, that he will not suffer Perſius to come into competition either with him or with Horace. Dryden, indeed, condemned Perſius for his obscurity; but he ought to have distinguished between an obscure author and one not sufficiently understood. We shall now return to the work before us.

Our imitator, in his very first satire, has run into a fault that young reading authors are generally guilty of; for by satirizing, he in effect puffs: writers below contempt ought not to exist even in satire. Perhaps, had a poem of Codrus come to our hands, we should not have found him so despicable a poet as Juvenal represents him to have been. Marc Antony was a man of sense and spirit, as appears by one or two of his compositions which have descended to posterity, notwithstanding all that Cicero says against him; nor would Boileau have taken so much pains as he did to damn Perault into a dunce, had he really thought him to have been one. Mr. Pope knew that lord Hervey had parts, otherwise he would not have abused him.

The imitation of the second satire before us, we do believe, has in it a great deal of meaning, could we always find it out. The rhyme in the following two lines is, perhaps, as indefensible as, upon the whole, the sense of the satire is obscure.

Alas! the zealot scan; you'll find the *scarf*,
The gloves, and kerchief are the better *half*.

For the justness of our criticism on this work, we must appeal to a comparison between our author's third satire and Mr. Johnson's London, which is an imitation of the same original. In the latter is to be found all Juvenal's animated indignation against vice in general, intense, rapid, and intelligible. In our author we are shocked with an unmeaning object of satire, and which must always be unpleasing, because it is unjust: witness the two following lines, which out-duncifies dulness itself, when our author mentions England,

Whose head degraded droops with modish hate;
—This comes of raising Scotsmen to the f——e.

Our imitator's hatred of Scotland carries him even to frenzy, but it is a frenzy equally low and illiberal, as it is extravagant and fantastic; it is not the language of satire, but the effusions of Billingsgate. An example of this is to be found in the last six lines, which are the most tolerable in the satire.

But

' But thou, oh!——, on whose steady soul
The beams of friendship blaze with full control,
From learning's seat, indulgent genius, deign
To point my venom, and enlarge my strain;
To roll with animated force the stream,
O'erflow'd with gall, when Scotland is my theme.'

The fourth satire contains a very unmeaning parody, without the seasoning either of wit or humour, upon our popish queen Mary fancying herself with child by her husband Philip king of Spain, and her being brought to bed of——a mistake. But to shew we are not wanton in our censure, we cannot help recommending to our reader the opening of our author's fifth satire, which we think equal to any lines in his original,

' What! still dependent on the slaves of state,
Still dost thou haunt the tables of the great?
Tho' ceaseless insults smite thee to the face,
Which had incens'd ev'n Wolsey in disgrace.
Away; no more these giddy joys pursue;
All nature's wants, believe me, are but few;
And richer blifs contentment's smiles afford,
Than crowns the plenty of a noble's board.

' Ah! rather shuddering in the face of day,
Go, at some road thy menial wants display;
Go, rummage all the magazine of woes,
The broken leg, the shiver'd arm disclose;
On some dry'd bone, the dog's detested treat,
Let thy teeth labor for the scrap of meat;
Groan the long night, earth only for thy bed,
While low'ring tempests break above thy head;
This rather be thy lot, than slave of pelf
Sell for a bribe thy virtue, and thy self;
Or live the Mercury of an upstart's breast,
By smiles elated, and by frowns depress'd.'

Whoever has read Mr. Dryden's fine translation of Juvenal's sixth satire, can have little relish for the imitation of it by our author in his pepper and salt stile, which conveys neither the force of satire, nor the seasoning of wit. Some of the poetical characters in our author's seventh satire are very finely touched; and we cannot help being sorry when he foams with ill-nature, which degrades him into something worse than a Bedlamite. In the eighth satire, where he keeps Juvenal in view, he is pleasing; where he leaves him, he is despicable. The same may be said of the ninth satire. The scoto-phobia returns upon our imitator in his tenth satire, and disgraces several very fine lines, particularly the character of his Prussian majesty.

Fam'd

Fam'd as in conquest, manly in retreat,
Bold from his errors, dreadful in defeat.

The remaining satires are, all of them, in the like strain, some good lines mingled with a great deal of ribaldry, spirit disgraced with ill-nature, and sometimes degenerating into nonsense.

ART. IX. *Telemachus. A Mask.* By the Rev. George Graham, M. A. Fellow of King's-College, Cambridge. 4to. Pr. 2s. 6d. Millar.

THE contention between pleasure and virtue, a struggle which will always be continued while the present system of nature shall subsist, has now furnished another author with the matter of a poem. We are far from any intention of charging him with the choice of a trite or exhausted subject, for the truth is, that there is no other to be chosen; for by this conflict of opposite principles, modified and determined by innumerable diversities of external circumstances, are produced all the varieties of human life; nor can history or poetry exhibit more than pleasure triumphing over virtue, and virtue subjugating pleasure.

To supply virtue with argument, and to detect the sophistries of pleasure will, in this world, always be necessary: these topics, therefore, can never be antiquated; and he that shall enforce truth with new reasons, or adorn it with new illustrations, must always be accounted a benefactor to mankind.

The story of *Telemachus* is well known. The poet places him in the island of *Calypso*, filled with all delights, beautified with every gift of nature, and peopled by demi-goddesses. *Shakespear* is admired for having brought upon the stage beings of a peculiar order, which exist only in his own imagination. This poet likewise has endeavoured to shew the effects of passion upon minds superior in powers to humanity, yet not exalted to impassive dignity.

‘ A mighty goddess bears imperial sway,
Amidst a choir of bright immortal nymphs,
With more than human power: yet not exempt
From such affections as mislead the race
Of wretched mortals, and perplex their steps.’

Calypso is represented reigning with her nymphs in a circuit of successive felicity, and the nymphs have warbled their morning-song, when *Telemachus* appears. The goddess, who had before

before loved the father, is soon enamoured of the son, and makes him an offer of love and immortality; to which the youth makes a return suitable to the reverence which a goddess might demand.

‘ For, as this vast stupendous frame of earth
(Whose smallest portion fills the bounded sight
Of those who tread its orb) contracts its space
In Hermes’ view, when, soaring thro’ the skies
To Jove’s high throne he bears his rapid flight :

So mortal wisdom,
And all those various powers and acts of thought,
That fill each region of this earthly globe
With deeds of high renown to mortal men,
Seem light, and vain, and like an infant’s sport,
Scanned by the spirit of superior beings.’

But when he is courted to pleasure, he avows his eagerness for glory.

‘ If to exist amidst those boistrous storms,
To struggle with their rage, to stem the torrent
With valiant courage, and unwearied patience,
If this be misery, man is deeply cursed,
And doomed by Heaven to voluntary woe.
For these soft scenes, this everlasting ease
In vain would sooth his vigorous active powers
With all its sweetness and untasted joys.
Danger, and toil, and deeds of high renown,
These form the pleasures of the noblest spirits
That quicken mortal frames: nor are they blest,
But in experienced worth and conscious valour.’

The poet has artfully made his hero use the very same argument afterwards in defence of pleasure, which he now offers for refusing it; so differently do we think of the same things in different states of the mind!

‘ For what doth man inherit,
But countless ills, temper’d with trivial joys,
The poor result of daily craving wants,
Eased of their fierce desire? hence nobler souls
Cloyed with the tasteless and disrelished good,
Seek their employment in acknowledged ill,
Danger, and toil, and pain.’

Calypso, after the first dialogue with Telemachus, commands the attention of her nymphs, and sings an ode of the sublime and moral kind upon the miseries of man, with intention

tention to persuade Telemachus to quit the turbulence of life for her peaceable domains. It is remarkable, that what little pleasure she allows us is ascribed to the hurry of the chase, and the hunter is represented as the least miserable of the inhabitants of earth.

‘ Beside him frisks the nimble hound,
The impatient courser paws the ground,
His brisk companions throng around ;
Again they raise the jovial cry,
The woods, the mountains, and the vales reply.
Who now hath leisure to complain
Of cares and woes, and toil, and pain?
With other thoughts their breasts beat high
In inexpressive extacy.’

“ Life’s a rich, a boundless treasure,
Sweetened with health and crowned with pleasure,
Given to mortals to employ
In jovial sports, and deeds of joy.
Life’s an inexhausted treasure,
Source of many a wanton pleasure.
Take the treasure,
Seize the pleasure ;
Life’s in haste and will not stay,
Seize the pleasure while you may.”

But to the hunter, gay and jolly as he is, is at last denounced the same doom as to all the rest.

‘ Millions of spirits cloathed in clay,
Crowd on the spacious plain ;
And each his short allotted day,
Midst trivial joys and torturing pain,
Pursues his weary melancholy way ;
With life’s sore toil, and grievous load oppress’d,
Galled with the burthen, loth to be at rest.
But soon arrives the fatal hour,
Death and hell assert their power.’

When Calypso retires, Telemachus solicits the company of Eucharis, the meanest of her attendants, and naturally falls in love with a being of nature nearer to his own. The innocence and softness of the nymph are such as will leave her lover but few censurers. When Telemachus declares his resolution to return to the bustle of human affairs, Eucharis objects.

Euch. But where’s the need
To rush on misery and to seek destruction ?
Sure toil, and pain, and death are evil things,
And ’tis the truest wisdom to avoid them.

Telem. Not so, fair nymph, for such is mortal life,
That war, with all its train of miseries,
Doth oft become the cure of greater ills.
Therefore the wise and good prepares his breast
To meet those storms, from which he cannot fly,
With practised courage, and habitual patience.

Euch. O foolish men! that live in strife and hatred,
When nothing is so sweet as peaceful love.
But sure 'twere wise to leave such savage creatures,
That can delight in cruel deeds of rage;
And to unite thy soft and godlike nature
With gentle beings who will ever love you,
In harmony, and innocence, and peace.

Telem. It may not be: for still there is a voice,
A mighty voice, that calls me hence away.
I mean, fair nymph, an inward principle
That with strong power, and restless influence
For ever acts on great and generous spirits:
The vast insatiable desire of fame,
Immortal fame!

Euch. I cannot speak of this;
For what is fame did never reach my thoughts.

Telem. Fame is the voice of thousands, praising those
Whom great achievements, or exalted spirits
Mark and distinguish from the vulgar race:
Their names are sounded, their exploits rehearsed
Thro' various nations, whose far-distant shores
Their feet have never trod; nor death itself
Can raze their names from memory's ample page.

Euch. Can sounds give pleasure that ne'er reach the sense?
Or can the voice of universal praise
Delight the spirit that no longer thinks?
Surely 'tis happier far, and therefore wiser,
To breathe, and think, and lead immortal life
Amid sweet joys that play on every sense,
Than to be dead, that men may speak thy name,
And utter sounds which thou shalt never hear.'

It is apparent that, in this controversy, the strongest arguments are on the side of Eucharis; and, indeed, if our present state only be taken into the view, virtue will not easily triumph over pleasure. Mentor therefore, or Minerva, when a complete victory is to be obtained, maintains the certainty of a future state.

• Hear then the portion of the virtuous dead.
Soon as the loosend spirit hath left the clay,

Around

Around him stand in shining forms arrayed,
 The guardian genii of his natural days:
 The powers whose friendly care unseen, unfelt,
 Had shielded oft his weak defenceless breast,
 From worse than mortal foes. Anon they cloath
 The shapeless soul with lineaments divine,
 And pure celestial sense. All nature strait
 Seems changed its form and powers. Then earth's vile dross
 No more can reach with sense of joy or pain,
 The pure perception; nor its cumbring power,
 Chain to its sphere those essences refined:
 But up they start, and with unwearied wings
 (Soon past the regions of gross smoaky vapour)
 Fan the pure æther. Each new moment brings
 Some wond'rous vision to the enchanted sense;
 And all the while the harmonious worlds around,
 Mute, and unheard by ears of flesh and blood
 Raise heavenly extasies. Beyond the star,
 That guides the motion of this rolling orb,
 And stays one point unmoved, there is a place,
 Ample in length and breadth, an heavenly temple,
 In that the' Almighty's throne. There Jove displays,
 At stated periods, his mysterious essence,
 Defined by shape, and circumscribed by bounds,
 Such as may touch the sense of those weak beings,
 Himself hath deigned to form. Thither resort
 Those blissful spirits, whose propitious star
 Led them untainted thro' their mortal course:
 Who spurned those trifles that allured their sense,
 Those vain, those trivial toys——'

By this argument the victory is gained which is ever to decide the fate of man; Telemachus is overcome, and persuaded to quit pleasure for virtue.

Having thus imparted to our readers the general design of this poem, we recommend the fertility of imagination, the depth of sentiment, and the knowledge of passion, which are occasionally displayed, to the observation of those readers who have skill to discern, and delicacy to taste them.

ART. X. *The Works of Mr. John Glas. In four Volumes.*
 8vo. Pr. 1l. 4s. Dilly.

A Reviewer has frequent occasion to use the expression of Diogenes when he found that an insipid orator was drawing towards a conclusion, γινώσκω. A tedious stupid performance is as disagreeable as an empty impertinent companion,
 the

the latter of which most of our readers may have sometimes or other experienced ; but no person is so well acquainted with the former as that public slave, a reviewer. If any one, however, should doubt the veracity of this observation, we will recommend to his perusal the works of Mr. John Glass, in four large volumes octavo, where he will find an olio greatly resembling that of the poor knight of La Mancha, without any palatable ingredients, without the least spice of genius and erudition.

This strange author seems to be an excrescence of the Kirk, against which he has maintained a long series of controversial skirmishes by the sole prowess of his pen ; and has had the assurance to deny, that the solemn league and covenant has the least foundation in scripture. He also suggests, that not only the hierarchy, but every species of ecclesiastical, or civil authority, in religious affairs, is the work of the devil. We imagine, however, that this gentleman will be more successful than the generality of authors, if the motto prefixed to one of his pieces contains his real sentiments :

Non ego ventosi venor suffragia vulgi
Contentus paucis lectoribus.

Ignorance is frequently the parent of intrepidity ; hence a person of an enthusiastic disposition, but without the least tincture of science, or assistance of genius, will cavalierly discuss subjects which more able and better informed heads would avoid, looking upon them as things which the supreme has at present, for wise reasons, placed beyond the reach of the human faculties : and to a person of Mr. Glass's cast, there are no mysteries or difficulties in religion.

Our author frequently complains that his antagonists have mistaken his meaning, which we are not in the least surprized at ; but if he was scarcely intelligible among his neighbours in North Britain, we cannot think it will answer any purpose to transport his works hither, where his numerous Caledonian idioms will throw an additional veil over his writings ; though obscurity in writers of this stamp may be looked upon as their greatest merit.

To remark all the peculiarities of diction and sentiment in this author, would require almost four volumes as large as his own ; and we are sorry that the Kirk, so renown'd for its discipline, can find out no method of silencing such visionary errants, whose extravagant whimsies often prove very prejudicial to honest well meaning people who have no more understanding than themselves.

ART. XI. *A Scheme of Scripture-Divinity, formed upon the Plan of the Divine Dispensations. With a Vindication of the Sacred Writings.*
By John Taylor, D. D. late Professor of Divinity and Morality
at the Academy in Warrington. Pr. 6s. Waugh.

IT is not to be doubted but that God has always treated mankind in a manner agreeable to their nature, and has favoured them with various manifestations of his will, suiting their situation at that time, in order to bring them nearer to perfection, in a manner consistent with moral agency. It would, however, be the highest presumption to suppose, that every proceeding of the Supreme is evident to our limited faculties, or that we can discern the fitness of all his works: but in numberless instances his wisdom is so very apparent, that we may, nay, cannot but conclude the same with respect to those circumstances which exceed our comprehension.

The author now before us has made it the subject of this treatise to shew the wisdom of God in his dispensations to man. He begins with the creation; and proceeding regularly through the Old Testament, examines every material circumstance, and greatly illustrates, from the various situations of mankind, the wonderful propriety of the interpositions of the Deity. We think that the doctor has done justice to his subject, for which he seems to have been more particularly qualified by a thorough acquaintance with the original language of scripture, from which he has interspersed in his work many ingenious criticisms.

We cannot sufficiently commend our author's exemplary candour; and we recommend this performance to our readers as a clear, concise, and comprehensive scheme of scripture theology. As a specimen of the doctor's style and manner, we will give a short extract, containing his reflections, after giving a detail of the wonderful events that attended the migration of the children of Israel out of Egypt.

' All this was necessary, and in consistence with human agency, and the gradual improvements of mankind; was the properest method to preserve the knowledge of the true God in the world, not only in that single nation, but in all the nations of the earth. For the dispensation among the Jews, like a piece of leaven, which leaveneth the whole mass, was intended for the benefit of all mankind; as by this means they became examples and instructors, while they remained in their own country, to all their neighbours; and when in captivity, or dispersion, as they carried with them the knowledge of God into the countries where they were dispersed; till the nations should, by this and other means of improvement, be prepared to receive

ceive the clearest revelation of the true God, and of eternal life by the Messiah. Which was the great end and design of the scheme, which we have been considering.

And now, the more a thinking man revolves in his mind this train of affairs, and sees how one nation are led, step by step, as their capacities would admit, to a sense of the pre-eminence and sovereignty of the true God, in order to be set apart as the repository of his sacred laws and religion, till they and all mankind are fit for the reception of them in a more simple, clear and extensive form, under the gospel, the more he will confess and admire the signatures of wisdom and goodness that appear through the whole and every part of the oeconomy.

There is one thing deserves particular attention, I mean, the spirit and behaviour of the Israelites in the wilderness. A very remarkable instance of the wretched effects of servitude upon the human soul. They had been slaves to the Egyptians for about 140 year; their spirits were debased, their judgments weak, their sense of God and religion very low; they were very defective in attention, gratitude, generosity; full of distrust and uneasy suspicions; complaining and murmuring under the most astonishing displays of divine power and goodness, as if still under the frowns and scourges of their unjust task-masters; could scarce raise their thoughts to prospects the most pleasing and joyous; knew not how to value the blessings of liberty; of a taste so mean and illiberal, that the flesh and fish, the cucumbers, the melons, the leeks, onions and garlick, and such good doings in Egypt, weighed more with them than bread from heaven, and all the divine assurances and demonstrations, that they should be raised to the noblest privileges, the highest honour and felicity, as a peculiar treasure to God, above all people in the world. Num. xi. 4, 5, 6.

In short, nothing would do; the ill qualities of slavery were engrained in their hearts; a groveling, thoughtless, sturdy, dastardly spirit fatigued the divine patience, counteracted and defeated all his wise and beneficent measures; they could not be worked up to that sense of God, that esteem of his highest favors, that gratitude and generous dutifulness, that magnanimity of spirit, which were necessary to their conquering and enjoying the promised land. And therefore the wisdom of God determined they should not attempt the possession of it, till that generation of slaves, namely, all above 20 years of age, were dead and buried. However, this did not lie out of the divine plan. It served a great purpose, namely, to warn that, and all future ages of the church, both Jewish and christian, that if they despise and abuse the goodness of God, and the

noble privileges and prospects they enjoy, they shall forfeit the benefit of them. And the apostle applieth it to this very important use, with great force and propriety, in the epistle to the Hebrews, Chap. iii. ver. 15, to the end, and chap. iv. Ver. 1—12.

‘ Thus, for a general view of this noble scheme. The nature and excellency of it will stand in a stronger light, if we examine the particular privileges and honors conferred upon this distinguished nation, their tendency to promote piety and virtue, and the relation they bear to the state of things under the gospel. For this part of the subject we must turn to *my key to the apostolic writings.*’

Monthly CATALOGUE.

Art. 12. *The Adventures of Mark the Rambler. Written by himself. 8vo. Pr. 3s. 6d. Williams.*

NO body can doubt the authenticity of these adventures, the facts speak their own truth, and the manner of telling them is perfectly characteristical of an unfortunate tipling shaver. Perhaps they may be proper for the perusal of that respectable body of men, who may, with impunity, take their fellow-subjects by the nose; but we do not apprehend that much amusement or instruction will result to any others from the lucubrations of Mark the Rambler. There is not an incident from the beginning to the end of the book, which consists of 328 pages, above the common chit-chat of two cobblers, giving each other a narrative of an Islington Sunday expedition. It is most amazing to think, that there should be booksellers to credit such authors with paper and print!

Art. 13. *The Alphabet of Reason: Being an Essay towards constructing a Plan to facilitate the Art of Swift Writing, commonly called Short-Hand; upon rational Principles. 8vo. Pr. 1s. 6. Becket and De Hondt.*

As we had occasion, in a former number *, to consider an elaborate treatise on this subject, by Mr. Lyle, we shall only compare the alphabet, which is the foundation of all literal writing, of this performance with his, which, with a very uncommon title, a few imperfect observations taken from Mr. Lyle's preface, and about thirty words, as specimens, is all that the pamphlet contains.

* See Crit. Review. for March, 1762.

This author has rejected Mr. Lyle's manner of expressing the vowels by the joinings of lines, and has substituted long and even compounded characters in their place, which we cannot, by any means, consider as an improvement. In his alphabet there are only eight simple characters, whereas Mr. Lyle makes use of about forty, the greatest part of which are much more easily wrote than this author's compounded ones, and the great number must make the writing more legible, though a little more difficult to learn. We have likewise taken the trouble to compare their alphabets more particularly. Here we find that this author's *a* is compounded of Mr. Lyle's *d* and *b* contracted, *e* of his *f* and *d*, *i* of his *f* and *x*, *o* of his *inz* and *b*, *u* of his *b* and *g*, *y* of his *b* and *p*, *h* of his *th* and *d*, *c* of his *r* and *m*, *d* of his *l* and *m*, *f* of his *m* and *l*, *g* of his *d* and *th*, *k* of his *y* and *f*, *m* of his *m* and *r*, *p* of his *r* and *m*, *q* of his *f* and *p*, *x* of his *th* and *p*.

Every one of these characters signifies a word or two in Mr. Lyle's scheme, when shortened according to the last article of his first rule for writing consonants, and consequently the writing, not to mention the vowels, which must frequently be wrote, is greatly lengthened instead of being shortened, which quite inverts the intention of a new short-hand. This may be seen by comparing this author's specimens with the same words in Mr. Lyle's dictionary, notwithstanding he does not pretend that the words in his dictionary are wrote in the shortest manner. Besides, the want of characters for initial consonants, prepositions, and terminations, &c. which the nature of our language requires, makes this a very imperfect and useless performance.

Art. 14. *The Prophecy of Genius. Inscribed to the Reverend Author of the Prophecy of Famine.* 4to. Pr. 6d. Cabe.

This catch-penny thing is a doggrel abuse of Mr. Churchill, and if it was not written with his connivance, we may venture to pronounce it the product of some player, who smarts under the lash of the Rosciad. What is tolerable in it, will be found in the last six lines:

'Thus runs the Juvenalian rhyme:

"The man who'd to preferment climb

In this true worth-discerning age,

Must in some desperate scheme engage;

Must boldly stick his arms a-kimbo,

And laugh at Carrington and limbo.'

Art. 15. *The Guardian Angel.* 4to. Pr. 2s. Henderson.

This very descriptive, political, historical, enigmatical, allegorical, well-meaning, complimentary, and pathetic poem, is the

composition of an author who has sometimes a tolerable knack at versifying, but is often incorrect, though not destitute of certain powers of imagery; we shall therefore recommend to our readers the penult line of his poem.

‘ Ah! let sweet-tongu’d good-nature intercede.’

Art. 16. *Ode on the Duke of York’s second Departure from England, as Rear Admiral. Written aboard the Royal George. By the Author of the Shipwreck.* 4to. Pr. 1s. Millar.

This poem is more than tolerable, and just falls short of excellency. We know not what the author might have produced, had he consulted the conflict of Hercules between Virtue and Vice, as described by the ancients; he would then have represented it less poetically than he has done; but the contour of the hero’s body, and the attemptive inclinations of his head, would have been more natural, more just, and more exquisitely sensible.

Art. 17. *A Song to David.* By Christopher Smart, A. M. 4to. Pr. 1s. Fletcher.

Without venturing to criticize on the propriety of a Protestant’s offering up either hymns or prayers to the dead, we must be of opinion, that great rapture and devotion is discernable in this extatic song. It is a fine piece of ruins, and must at once please and affect a sensible mind.

Art. 18. *The Rural Conference. A Pastoral. Inscribed to Mr. C. Churchill.* 4to. Pr. 1s. 6d. Williams.

This wretched performance is in verse. It begins with a rural courtship, in which the lover and the nymph, after talking a good deal of nonsense, proceed to abuse the peace and lord Bute; and from politics our author makes a transition to criticism, and at last ends in a medley of treason and blasphemy.

Art. 19. *Don Coblero: or, The Mock Baron. A Burlesque Poem.* 8vo. Pr. 1s. Hinxman.

This doggrel performance seems intended for private abuse. Its chief recommendation is, that it is unintelligible.

Art. 20. *Sincerity: a Poem.* 4to. Pr. 1s. 6d. Flexney.

The author of this poem is, it seems, one William Sharp, junior, and a very young author he seems to be indeed, living in Newport, in the Isle of Wight. It is the misfortune of young gentlemen often, when settled in abstracted scenes of contemplation,

plation, to read and walk themselves into a belief that they are poets. We would recommend to such the practice of some honest industrious trade. William Sharp, junior, however, tho' not an excellent, is far from being an execrable poet, and his performance will bear to be read by juniors of his own cast.

Art. 21. *An Oration, delivered at Newport, in the Isle of Wight, Nov. 15, 1760, to a few Friends of Liberty and their Country, as an Introduction to an annual Meeting on that Day.* 8vo. Pr. 1s. Griffin.

After a Newport poet behold a Newport orator, without common English to grace his stile, common sense to recommend his sentiments, or common decency to procure his oration a reading. Has a colony from Moorfields been transplanted to the Vectis of the antients?

Art. 22. *Critical Observations on the Tragic Opera of Orion, in a Course of Letters to a Country Gentleman. In which the Poetry, Music, Translation, Performers, and Decorations of that Piece are impartially examined; with a Word or two on Artaxerxes.* 18vo. Pr. 1s. Fourdrinier.

This is a puff of a very new kind. It blames the performance it criticizes for defects of which it is void, commends it for beauties it does not possess, and recommends its author to write for the English stage, though all the specimens he gives of his poetical abilities would scarce find admittance into one of our lowest magazines, and more than probably is the composition of the translator, who is here excessively commended. The performance, however, is equal to the subject.

Art. 23. *An Examination of the Oratorios which have been performed this Season at Covent-Garden Theatre.* 8vo. Pr. 1s. Kearsly.

If doctor Brown has an enemy in the world, the author of this pamphlet, be who he will, is the man; for the flattery contained in it is so fulsome in some parts, that it loses all the ends of praise; and where it is tolerable, every reader of taste and discernment must suspect that it comes from the doctor's own hand. This Examination is a most tasteless farrago of common place criticisms, without the end of useful information, or the merit of gratifying the lowest curiosity. If a man has an ear, he will relish music; and with the smallest portion of capacity he must feel poetry: but five thousand critics, let them write like Longinus himself, cannot create either an ear or brain. The performance before us is one of the most gross insults ever offered to the understanding of the public; though
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it is plain, the author is not absolutely devoid of that kind of knowledge which may be acquired by an humble attendant upon operas and oratorios, or that which may be obtained at the expence of ten shillings a year from a circulating library.

We would willingly have omitted any severity either upon the words or music of doctor Brown's ode on the Cure of Saul, because they have had fair play from the public, the discerning part of which has done them both (to speak the least) justice; and we firmly believe, that all the arts either of the doctor, or this, his despicable puffer, will never be able to reverse the judgment already pronounced upon them, however the effects of it may, for certain reasons, be a while suspended, or even mollified. But we can more easily pardon the insults offered to the public, than those intended to the memories of Dryden or Pope, whom this despicable pufster has dared to mention in the same page with Brown. He has gone farther, and, what in a discerning age might be thought incredible, has even preferred Brown's ode, which has not much above the merit of sing-song poetry to recommend it, to the St. Cecilia odes, composed by the two great ornaments of English poetry.

In short, were we not afraid of being censured for a pun, we should be apt to apprehend that the doctor's friends (for we shall suppose him quite out of the question) are now labouring to translate the sect of the BROWNISTS from the church and religion, into the provinces of poetry and music. That we may not seem to censure from any caprice, we shall appeal to the mind of every sensible reader, whether the sober, and at the same time manly and spirited exordium of Mr. Dryden's ode, which this scribbler censures, is not one of the most striking beauties in it, and quite agreeable to the practice of the greatest masters of antiquity in that species of poetry.

Art. 24. *A Letter from the Hon. Thomas Hervey to the late King. To which is prefixed one to the Duke of Newcastle, recommending the Contents of it to his Grace's Furtherance and Favour.* 8vo. Pr. 1s. Woodfall.

It is hard to say whether the number of people who reason sensibly from wrong principles, or of those who reason stupidly from right ones, is the greatest. The honourable gentleman, the author of the letter before us, complains of many hardships he has suffered in a stile that, if employed in the service of a bookseller, might entitle him to very comfortable pay; but we cannot think that the quaintnesses and minutenesses contained in it, were very proper for the perusal of majesty. So capital a mistake in the proprieties of character and address, may

may well account for the other neglects and disappointments our author complains of from inferior characters.

Art. 25. *A Plan for improving the Trade to Senegal. Addressed to the Lords Commissioners for Trade and Plantations.* 8vo. 6d. Doddsley.

This is a proposal for introducing a civil government amongst the black subjects of Great Britain in the neighbourhood of Fort St. Lewis, near the mouth of the river Senegal, and bringing them into the pale of the English law. The proposal is humane, and well supported: but some gentlemen who are better acquainted than we pretend to be with those countries, may possibly think the doctrine too dangerous to be executed.

Art. 26. *Considerations on the present Peace, as far as it is relative to the Colonies, and the African Trade* 8vo. Pr. 1s. Bristow.

This pamphlet, in some passages, does not favour so much of an honest British merchant as of a low vindictive trader, bent upon partial mercenary views. The intention of it may be pretty well guessed at by the following extract from the dedication, which is addressed to the British planters.

‘We flatter ourselves it will evidently appear, by the contents of the following pamphlet, that the forts on the coasts of Africa are by no means upon a proper establishment; likewise that the present method of carrying on the African trade to those parts where the forts are situated, by the very high price given for Negroes there, which occasions the profit arising to be divided between the European merchants and the African traders, but must become extremely burthensome and disadvantageous to you, we believe every real planter will allow.’

We shall not take upon us to pronounce upon the mercantile merits of this performance; but we must condemn as illiberal all attempts either to ridicule or depreciate the character of a gentleman (the late Mr. Hardman) who cannot now answer for himself, and certainly deserved well of his constituents.

Art. 28. *A Letter from a Gentleman in Town to his Friend in the Country, occasioned by a late Resignation.* 4to. Pr. 6d. Becket and De Hondt.

This letter, which is written in defence of lord Bute, will be read with pleasure, when probity and candour shall succeed passion and prejudice in the minds of Britons.

ART.

Art. 28. *The Character of a disbanded Courtier.* 8vo. Pr. 6d.
Burnet.

This satire upon Mr. P——, though smart in some places, is overcharged, and thereby loses its end; nor do we believe that the author's patrons (if he has any) will think themselves greatly obliged to him for the performance.

Art. 29. *The Universal Director; or, the Nobleman and Gentleman's true Guide to the Masters and Professors of the liberal and polite Arts and Sciences; and of the mechanic Arts, Manufactures, and Trades, established in London and Westminster, and their Environs. In three Parts. Part I. contains, in alphabetical Order, the Names, Titles, and Places of Abode of the Masters and Professors of the liberal and polite Arts and Sciences, viz. Painting, Architecture, Sculpture, Drawing, Modelling, Engraving, &c. To these are annexed, in the same Order, the Masters of Music; and the Gentlemen of the physical Profession, distinguishing particularly those that teach and practise Midwifery and Surgery. Part II. contains an Account of the mechanic Arts and Manufactures, ranged in alphabetical Order; with the Names and Places of Abode of the Artists and Manufacturers, residing in London and Westminster, and their Environs. Part III. consists of separate alphabetical Lists of the Merchants, Bankers, Agents, Attornies, Auctioneers, Brokers, and Notaries; and of the most eminent Warehousemen and Shopkeepers of the Cities of London and Westminster. To which is added, A distinct List of the Booksellers, distinguishing the particular Branches of their Trade. By Mr. Mortimer.* 8vo. Pr. 5s. Coote.

The title of this performance is so very copious, that we can only express our approbation of the author's arrangement of his materials, which we have reason to believe are faithfully collected; and refer our readers to Mr. Mortimer's preface, which concludes thus: 'On the whole, I hope I have formed such a complete guide for the public in general, that no native or foreigner can possibly be at a loss, or make an improper application for any of the works of art or of the manufactures carried on in this great and opulent city.'

Art. 30. *The Gentleman and Lady's Key to polite Literature; or, a compendious Dictionary of fabulous History, &c. &c.* 12mo, Pr. 2s. Newbery.

This little publication will prove equally useful and entertaining to those who have not opportunity and inclination to consult more particular accounts of the heathen mythology.

